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OF A

MAP OF THE COUNTRIES

COMPREHENDED BETWEEN THE

BLACK SEA AND THE CASPIAN;

WITH AN ACCOUNT OF THE

CAUCASIAN NATIONS,

AND

VOCABULARIES OF THEIR LANGUAGES.

by

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LONDON:

PRINTED FOR J. EDWARDS, IN PALL-MALL.

M.DCC.LXXX.VIII.

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PREFACE.

IT is hoped, that the Map now offered to the public, will be found to be much fuller and more accurate than any which has yet been publiſhed: it is ſtill, however, very imperfect; and many errors will doubtleſs be diſcovered in it, when the countries that it repreſents ſhall have been completely and accurately ſurveyed.*

To ſuch a map it ſeemed neceſſary to annex a few pages of narrative, and I flatter myſelf that I ſhall not be thought to have treſpaſſed too much on the reader's patience. What I have offered is principally drawn from the firſt volume of Mr. *Guldenſtaedt*'s Travels—from various papers inſerted in the St. Peterſburgh Journal—from Dr. *Reineggs*'s Deſcription of Georgia, publiſhed in a periodical work by Profeſſor *Pallas*—from the materials contained in *Muller*'s Sammlung Ruſſiſcher Geſchichte—and from

 ſome

* The latitude of the fort of *Moſdok* has been found to be 43° 43′ 46″ North. Its longitude, according to the obſervations of Profeſſor *Lowitz*, is 62° 42′ 30″; but, according to Mr. *Guldenſtaedt* (whom I have followed) 62° 27′ 30″ East of Ferro. *Tiflis*, according to *Guldenſtaedt*, is in 41° 43′ 40″ North latitude, and very nearly on the ſame meridian with *Moſdok*, although it is generally placed above a degree farther to the eaſtward. *Kiſlar* has been found to be in latitude 43° 51′ North, and its longitude, though it has not been obſerved, may be very nearly determined by its diſtance from *Moſdok*. Many other poſitions in the map have been pretty well aſcertained by the marches of the Ruſſian troops ſince the publication of *Zannoni*'s map, which is incomparably the beſt I have yet ſeen. Upon the whole, I have reaſon to hope that I have laid down, with tolerable accuracy, the deſart of Aſtrachan, the Ruſſian line, the interval between that line and the high mountains, and the greater part of Georgia. The country of the Leſguis, Armenia, and the Turkiſh province of Achalziché, are principally taken from Zannoni. The peninſula of Taurica, and the iſland of Phanagoria (or Taman) are, I believe, correctly delineated, being copied from a ſurvey made by order of Prince *Potemkin*; but their poſition is very likely to be erroneous, becauſe the great chart of the ſea of Azof, and the maps publiſhed by the academy of St. Peterſburgh, differ by more than a degree in the latitude of Taganrok; beſides which, the direction of the ſea of Azof is very differently repreſented. Such a difference could not be reconciled; and, by endeavouring to do ſo, I have perhaps placed the iſland of Phanagoria rather too far to the northward. As to the coaſt of the Black Sea to the eaſtward of Sotchuk-Kalé, it has never, that I know of, been ſurveyed by Europeans, nor do I think that any chart of that ſea is at all to be depended on.

port to their ſtaple at Tanais the Aſiatic productions with which they ſupplied the ſouthern parts of Europe, while the articles deſigned for the North were conveyed to the Ruſſian town of Ladoga, on the Volkhow, from whence they were tranſported to the town of Wiſby, in the iſle of Gothland. The deſtructive expeditions of TAMERLANE had indeed forcibly diverted the trade of Aſia from this channel to that of Smyrna and Aleppo; but although the new road is obviouſly moſt convenient for the productions of Arabia, the ſituation of Aſtrachan appears to be better calculated for the trade of Perſia and Northern India. The recovery of this place, therefore, gave riſe to many ſplendid ſpeculations: the project of re-eſtabliſhing its commerce was formed by ſeveral ſucceeding ſovereigns, was nearly perfected by *Peter* the Great, and is not yet entirely relinquiſhed. *Peter*, after ſecuring the navigation of the Volga, eſtabliſhed a line of forts extending from that river near the town of Zaritſin to the Don, and thus formed a barrier of ſufficient ſtrength to protect the empire againſt the incurſions of the predatory nations to the ſouthward; but he was ſoon tempted to a farther extenſion of his territories by the revolution which took place in Perſia.

HUSSEIN, King of that country, had loſt his crown by an inſurrection to which the oppreſſions of his miniſters had given riſe, and which his own imbecillity had encouraged: the *Afghans* were in poſſeſſion of Iſpahan; *Thamas*, heir to the

 throne,

throne, was a fugitive in his own dominions; the Turks had taken up arms in order to profit of the weakneſs of Perſia, and *Peter* was almoſt compelled to follow their example. He therefore fitted out a fleet at Aſtrachan to attend the motions of his army, which, following the weſtern coaſt of the Caſpian, took poſſeſſion of the towns of Derbent and Baku, marched into Ghilan, and occupied nearly the whole of that fertile province, which was afterwards aſſured to him by a treaty with *Thamas*. Thus he became for a while ſole maſter of the Caſpian, but when, by a ſecond revolution, the famous *Nadir Shach* became undiſputed ſovereign of Perſia, the Empreſs *Anne* was glad to purchaſe ſome excluſive privileges for the trade of her ſubjects by the ceſſion of a conqueſt which it was no longer practicable to retain. On this occaſion, the Ruſſian ſettlements which had been made with a view to preſerve the communication between Ruſſia and Ghilan, were removed to Kiſlar, a town which had received the inhabitants of the ancient Terki; and for the protection of theſe ſettlers it became neceſſary to fortify the river Terek. A new line was therefore begun, but it advanced ſo ſlowly, that in 1763 the redoubts extended no farther than Tſchervlenova, a Coſak village about 107 Engliſh miles to the weſtward of the mouth of the river. In the courſe of the ſame year the fort of Moſdok was built about 66 miles farther weſtward, and in 1770, with a view to ſecure the intermediate ſpace, 850 Coſak families from the Don and Volga regiments were eſtabliſhed at Naur,

which lies about half way between the two preceeding poſts. Since that time the lines have been gradually extended ſo as to reach the ſea of Azof, and to ſecure the whole ſpace included between that ſea and the Caſpian.

By the completion of theſe lines the enemies of Ruſſia are kept at a great diſtance from the more fertile provinces of the empire, and the defence of the tributary princes of Georgia and Imeretia is greatly facilitated; but on the other hand it ſeems that the almoſt daily loſs of men from the difference of Climate and water, from the bad qualities of their food (which is in part brought from a great diſtance) and from the fatigue of conſtant exertions in repelling the attacks of an enemy equally reſolute and alert, cannot but be ſeverely felt by a country ſo imperfectly peopled as Ruſſia. But whatever may be thought of this acquiſition of territory, there can be no doubt concerning the importance of another province lately added to the Ruſſian Empire; I mean the Crimea.

This peninſula, which until theſe few years was never thoroughly explored by Europeans, was very early diſtinguiſhed by its extraordinary fertility, and by its commercial advantages. Long before the time of *Herodotus* its ſouthern coaſts were occupied by Greek ſettlers, who had founded the towns of Kherſon*, Theodoſia, Panticapeum, and ſome others, and carried on

* It is probable that the modern towns ſituated in Taurica are not built exactly on the ſite of thoſe mentioned in antiquity, but perhaps Eupatoria (the Koſlev of the Tartars) may anſwer

on a very extenſive trade with the Scythians, and with the cities of Heraclea, Trebizonde, and Byzantium. Theſe Greeks were perhaps at firſt independent, but about four centuries and a half before the birth of Chriſt, they became tributary to the Scythians, and continued in ſubjection until the time of *Mithridates*, whom they invited to take poſſeſſion of their country. *Mithridates*, already maſter of Pontus and Colchis, and in cloſe alliance with the Sarmatæ, eagerly embraced an offer which promiſed him ſuch great reſources in his deſigns againſt the Romans. He therefore diſpatched a fleet to Kherſon, and another with an army to the Palus Mæotis, diſpoſſeſſed *Pariſades*, tyrant of the Boſphorus, drove the Scythians out of Taurica, and took poſſeſſion of that peninſula with its dependencies, conſiſting of the eaſtern coaſt of the Palus Mæotis from Tanais to the Cuban, together with the iſland of Phanagoria. From theſe poſſeſſions he is ſaid to have drawn an annual revenue of 20,000 minæ (about 720,000 buſhels) of corn, and two talents (about 200,000 ounces) of ſilver. This prince was the founder of the town of Eupatorium. Being defeated by *Pompey* in Aſia Minor, he retired to the Boſphorus, where, after ſome ineffectual ſtruggles to retrieve his affairs, he killed himſelf in deſpair. After

ſwer nearly to the ancient Eupatorium. Sebaſtopol is at a very ſmall diſtance from the ancient Kherſon, the ruins of which ſtill remain: Baluclava is probably the *Symbol* of the Genoeſe, and Portus Symbolon of Strabo: Theodoſia (lately Caffa) the Theodoſia of the ancients: Sudak, Soldaia: Kertſh the ancient Boſphorus, and Jenikale Panticapeum. The beſt map of this country is that of Kingſbergen, publiſhed at Berlin in 1776.

After his death this country became tributary to the Romans, and continued ſo till the time of *Valerian*, when we find the little ſovereigns, among whom it was divided, giving a paſſage to the Goths into the Roman territories.

By the removal of the ſeat of empire from Rome to Conſtantinople, the importance of the maritime coaſts of the Tauric Cherſoneſe was conſiderably increaſed: but notwithſtanding the anxiety of the Greek emperors to protect this peninſula, it was ſucceſſively ravaged by the Sarmatæ, by the Alani*, by the Goths

* Under the name of Alani were comprehended a great variety of nations. Their inhabitants, according to *Ammianus Marcellinus*, began on the eaſtern ſide of the Don, from whence they extended over the vaſt deſarts of Scythia as far as the Ganges. Thoſe whoſe perſons he has deſcribed (proceri autem Alani pæne omnes ſunt, et pulchri, crinibus mediocriter flavis) were probably ſome of the Tanaitæ, and of that race which we call *Fins*; becauſe yellow hair, which is ſo common in the weſt, is I believe in the eaſtern parts of Europe peculiar to the people of Finniſh origin. The Moſchi, Aorſi, and Siraci, who are placed by *Pliny* between the Palus Mæotis, and the Caſpian, ſeem to anſwer to the Mockſhanes, Erſanians, and Syrains; and theſe, together with the Kermikhiones (ſuppoſed to be Tſheremiſſes) and ſome others, now driven far to the northward, were perhaps the people here called Alani, and known at a later period under the name of Ougres, and White Huns.

" Parte alia (ſays *Marcellinus*) prope Amazonum ſedes, Alani ſunt Orienti acclines, diffuſi per populoſas gentes et amplas, Aſiaticos vergentes in tractus, quos dilatari ad uſque Gangen accepi fluvium." Theſe therefore were a Caucaſian nation, the ſame with the Albani, and had migrated to the caſtward. The only people I believe who can anſwer this deſcription are the Agvhans, or Affgans, who pretend that their founder removed from the mountains of Armenia to thoſe of Candahar. Colonel *Gaerber* takes it for granted that the Affghans, whom he found near Derbent, were deſcendants of the Albani; and Dr. *Peineggs* contends, that the names of the two people are in fact the ſame. The Armenians (ſays he) cannot pronounce the letter L in the middle of a word, but call the Albans Agvhans, as they call Kalaki, Kaghaki, &c.

The

Goths (who made a permanent eſtabliſhment in the mountains to the ſouthward) by the Huns, and by the Khazari*.

It is not eaſy to determine the preciſe epocha at which the Genoeſe eſtabliſhed themſelves in this country, but it appears to have been towards the end of the eleventh century. Their firſt conqueſt was the town of Caffa, which was taken from them by the Venetians in 1297, but ſoon afterwards recovered. Theſe commercial adventurers were treated with great lenity, and even diſtinction, by the Tartar Khans of the Crimea, who left them in undiſturbed poſſeſſion of the ſeaports, and being ſtill more careſſed by the kings of Armenia, whoſe dominions in the thirteenth century extended as far as the Caſpian, they ſoon got poſſeſſion of the whole trade of the Eaſt. They had eſtabliſhments at Trebizonde, Amaſtria, Caffa, Soldaia, Symbol, and Tana.

The name of Alani, however, is ſeldom uſed in the extenſive ſenſe adopted by *Marcellinus*, but is generally applied to thoſe nations only who inhabited the northern ſlope of Caucaſus from Mount Beſh-Tau to the Caſpian. *Rubruquis* ſays that the Alani were in his time called *Acias*, or *Akas* (now the Abkhas).

* The hiſtory of this people may be found in the Hiſtoire des Huns, by *M. de Guignes*. Their prince is by the Byzantine writers called Khan (χαγχνος) and their nobles Beys (πεχ). They built a town, with the aſſiſtance of the Greeks, called Sar-kel (Σαρκελ) which, as we are told by the Emperor *Conſtantine*, ſignified in the Khozarian language, *White Town*. This place is now called Bielgorod, which means the ſame thing. (In the preſent Tartar language, I believe that Sara-Kalah would ſignify the *yellow* town).

The Khazari were divided into a great number of tribes, and were poſſibly compoſed of ſeveral different nations, but the governing Horde were moſt probably Tartars, and perhaps the anceſtors of the preſent Kerguis.

Tana. At length their own arrogance produced their deſtruction, by incenſing the Khans of the Crimea, whom the Porte had in vain laboured to prejudice againſt them. In 1474, the Tartars, with the aſſiſtance of the Turks, beſieged and took the town of Caffa, the laſt poſt of which the Genoeſe retained the ſovereignty.

Theſe Tartars had been eſtabliſhed in the Crimea above two centuries before the expulſion of the Genoeſe. They were ſubjects of *Batu Khan*, grandſon of *Zingis*, and their conqueſt was annexed to the kingdom of Caſan, till after the death of *Tamerlane* in 1400, when *Edegai Khan*, an officer of that prince, took poſſeſſion of it, and was ſucceeded at his death by *Deulet Gherai*, in whoſe family the ſovereignty continued till the year 1783, when the Crimea was occupied by a Ruſſian army under the command of Prince *Potemkin*.

The Tauric Cherſoneſe is divided into two parts by mountains which run nearly acroſs it from eaſt to weſt. The northern diviſion is flat, poor, and only fit for paſturage. In the ſouthern parts the vallies are aſtoniſhingly productive, and the climate extremely mild, from the excluſion of thoſe violent winds by which the northern diviſion is frequently incommoded. The lower hills extending from Theodoſia to the eaſtern extremity of the country are principally employed in gardening, and produce excellent fruit in great abundance. Beſides the ports of

Kertſh

Kertſh and Jenikalé, the road of Caffa, and the harbour of Baluclava, there is near Sebaſtopol one of the fineſt harbours in the world, ſecured from all winds, ſufficiently capacious to admit large fleets, and capable of receiving ſhips of any burthen. It is ſaid that the Tartar inhabitants do not at preſent exceed ſeventy thouſand. Many muſt have periſhed in their civil diſſentions, ſome in the defence of their country againſt the Ruſſians, and many more have migrated from that principle of diſlike which is generally conceived againſt a new government. But under all its preſent diſadvantages the poſſeſſion of this country ſeems to have decided for ever the conteſt for ſuperiority between the rival courts of St. Peterſburgh and Conſtantinople.

On the oppoſite ſide of the Boſphorus lies the ſmall and beautiful iſland of Phanagoria, and at a ſmall diſtance to the eaſtward begin the mountains of Caucaſus, which extend from hence quite to the Caſpian. From the ſouthern ſide of theſe mountains advance ſeveral lower ridges, formerly known by the name of Montes Moſchici, Pariedri, &c. on the northern ſide they throw out only a ſingle chain, called Beſh-tau (i. e. the five mountains) on which are bred thoſe beautiful Circaſſian horſes, ſo much eſteemed by the Turks, and conſidered as nearly equal to the fineſt breeds of Arabia. This ridge probably anſwers to the Montes Hippici of *Ptolemy*.

According to *Strabo*, the country extending from Phanagoria

to Colchis was inhabited by the following nations. Firſt, the Sindi, cloſe to Phanagoria; then, along the ſea ſhore, the Achæi, Zygi, and Heniochi, which extended as far as Dioſcurias (now Iſgaour) and behind them the Cercetæ and Macropogones. Of the two latter nations nothing is known, and of the three former, little more than that they were pirates, and that they ſupplied the Greeks of the Boſphorus with the ſlaves which they made in their predatory expeditions. Behind Dioſcurias, in the higheſt mountains, lived the Soanes, or Suani*, perhaps the anceſtors of the people who ſtill occupy the ſame country and retain the ſame name. They were then a formidable and numerous nation, governed by a king, with a national council of three hundred perſons. They are ſaid to have collected a conſiderable quantity of gold by means of fleeces which they ſunk in their torrents, a practice from which *Strabo* derives the Fable of the Golden Fleece. It is reported that this mode of collecting gold ſtill ſubſiſted when the Turks were in poſſeſſion of Mingrelia, and that the produce of the Zgenis-ſkalé (horſe-river, the Hippus) was farmed at Conſtantinople to certain Jews.

At Dioſcurias began the country of Colchis, which extended nearly as far as Trebizonde. Its ſoil was fertile, its fruit delicious, and its honey excellent, though it produces ſome ſorts which

* The preſent Suani are a poor and ſimple people, who ſubſiſt by raiſing cattle and by a little agriculture. They are ſubject to the prince of Imeretia. Their language appears to be a very corrupt dialect of the Georgian.

which were bitter. It furniſhed every article neceſſary for ſhip-building; that is to ſay, flax, hemp, wax, pitch, and wood of the beſt quality and in vaſt quantities. Its linen manufactures were much eſteemed, which was adduced as a proof that its inhabitants were of Egyptian origin. This country, after being divided into ſeveral ſmall principalities called Sceptuchiæ, fell into the hands of *Mithridates*, and after his death was again diſtributed into many diviſions.

To the eaſt of Colchis was Iberia, comprehending the preſent kingdom of Imeretia, and part of Carduel and Caket. It was well inhabited, had many villages and towns, with brick houſes regularly built, and public edifices. The Iberians of the vallies were peaceable and fond of agriculture: the mountaineers ſubſiſted by paſturage, were warlike and ferocious, and reſembled the Scythians, from whom they were deſcended. The nation was divided into four claſſes. From the firſt they choſe their king, who was always the oldeſt of the royal family, as the next in age was general and judge; the ſecond claſs was that of the prieſts, who were alſo their ambaſſadors; the third claſs were ſoldiers and huſbandmen, and the fourth, ſlaves. Each family poſſeſſed an undivided property, which was managed by its eldeſt individual.

Beyond the river Alazonius, and from thence to the Caſpian, was the country of the Albani. Theſe were an original people;

ſimple, honeſt, unacquainted with money, or with exact weights and meaſures, and unable to reckon beyond an hundred. For the purpoſes of agriculture, they had only wooden ploughs. A fine climate, a rich ſoil, producing ſpontaneouſly all kinds of fruits, and particularly grapes, rendered induſtry unneceſſary, and they ſubſiſted by the produce of their numerous herds which they fed on the fertile banks of the Cyrus. They were the handſomeſt of mankind, and brave, though inoffenſive. They fought both on foot and horſeback, with light or heavy armour, and brought into the field againſt *Pompey* an army of ſeventy thouſand infantry, and twenty-two thouſand horſe. Their arms were javelins, and bows and arrows, with leathern ſhields, breaſt-plates, and helmets. The Albani were compoſed of twenty-ſix tribes, each diſtinguiſhed by a different language, and governed by an independent prince. They adored the ſun, and Jupiter, but more particularly the moon, to whom they offered human ſacrifices with many ſuperſtitious ceremonies. Their chief-prieſt was next in dignity to the prince of each tribe. They had the higheſt reſpect for old age. They buried their dead with all their property, and then thought no more about them, not even daring to mention their names, as this was reputed a kind of ſacrilege*.

In the high mountains above the Albani were the Legæ, and beyond them the fabulous nation of the Amazons. Beſides theſe,

* This ſuperſtition exiſts among the preſent Samoyedes.

theſe, many other nations are enumerated by *Strabo*, *Pliny*, and others, as the Amardi*, the Cicianthi, the Agedi, the Gabri, the Tagori, the Iſſi, the Eſſedones, and many more; but this long catalogue of names is not accompanied by any account of their hiſtory or manners. The languages of Caucaſus were ſuppoſed to be almoſt innumerable, ſince at Dioſcurias alone they reckoned ſeventy dialects, and, according to ſome authors, three hundred. The Romans, indeed, ſeem to have known very little of this country, excepting what they learnt from the officers of *Pompey*, who entered it from Armenia, fought the Albani and Iberi, and then advanced in purſuit of *Mithridates* as far as the mouth of the Phaſis, where he found *Servilius* with the Roman fleet.

After the eſtabliſhment of the eaſtern empire, the countries of Lazica (Colchis) and Iberia, were ſo frequently a ſubject of diſpute between the Greek Emperors and the kings of Perſia, that we might expect from the Byzantine writers a fuller and more correct account of the Caucaſian nations. But the Greek hiſtorians (if we except the Emperor *Conſtantine*) were ſo ill informed

* It has been obſerved by travellers, that barbarous nations generally diſtinguiſh themſelves by a name expreſſing *man*, and denote the reſt of mankind by ſome degrading appellation. Suppoſing this cuſtom to have prevailed in Mount Caucaſus, the Amardi may have been a tribe of Armenians, in whoſe language *mard* ſignifies man. In that of the Oſſi, it is *leg*, and it may have been a tribe of theſe people who were called Legæ. The Tagori were perhaps the Dugoreans. In the language of the Circaſſians, man is called Tſoog, and in that of the Abkhas, Agoo: theſe nations occupy the county of the Ζυχοι and Αχαιοι.

informed of the geography of theſe barbarous countries, and ſo fond of comprehending all Barbarians under the collective appellations of Huns or Turks, that their relations are never ſatisfactory, and ſometimes quite unintelligible. Since their time we have had nothing to truſt to but the reports of a few caſual travellers, until the reign of the preſent Empreſs of Ruſſia, by whom Profeſſor *Guldenſtaedt* was ſent to mount Caucaſus, with orders to traverſe theſe wild regions in various directions, to trace their rivers to their ſources, to take aſtronomical obſervations, to examine the natural hiſtory of the country, and to collect vocabularies of all the dialects he might meet with, which might be afterwards referred to their reſpective languages, ſo as to form a general claſſification of all the nations comprehended between the Euxine and Caſpian.

From the reſearches of this traveller it appears that there are in this diſtrict of country at leaſt ſeven diſtinct nations, each ſpeaking a ſeparate language, viz. 1. The Tartars. 2. The Abchas. 3. The Circaſſians. 4. The Oſſi, or Oſſeti. 5. The Kiſti. 6. The Leſguis. 7. The Georgians. Beſides theſe, the people of Imeretia, Suaneti, and particularly thoſe of Touchet, ſpeak ſuch corrupt dialects of the Georgian as to make it doubtful whether they ought to be referred to that language. Some tribes of Leſguis likewiſe, as thoſe of Andi, Akouſcha, and the Kazi Coumyks, ſpeak dialects extremely degenerated from the original language.

The

The Tartars are of three tribes, viz.

1. Terekemens, Turcomans, or Trukhmenians. Theſe ſpeak the Türkiſh dialect of the Tartar language, and inhabit the eaſtern ſlope of Caucaſus, the coaſt of the Caſpian about Boinak, Derbent, and Utemiſh, and the ſouthern promontories between the ſea and the river Alazan. Their diſtricts are Cuba, Altipara, Tokuſpara, Miſkindſhal, Khinakug, Kriſhbudug, Shamakhi, and the whole of Shirvan. They are ſubject to Feth-ali, the Khan of Cuba, whoſe authority extends as far as Sallian. To the weſtward of theſe are the Trukmenian diſtricts of Shakhi, Caballà, Agdotſh, and Araſh. Their chief is Huſſein Khan, who reſides at Nukhu. Laſtly, there is the diſtrict of Kaſak, in the dominions of the king of Georgia. This lies about the rivers Nakhatyr, Tebete, Kura, Akhiſtafa, and Alghete.

2. Coumyks. Theſe live to the northward of the former, about the lower parts of the rivers Sundſha, Koiſu, and Axai. They are governed by a number of ſmall chiefs, conſtantly at variance with each other, but all profeſſing allegiance to Ruſſia. Bragun, Endery, and Koſtek, are their chief villages.

3. Nogays. Some wandering Hordes of Nogays are diſperſed among the Coumyks, but differ from them in dialect. Eight of theſe Hordes are ſubject to the prince of Axai; twelve to that of Endery; and twenty-four to the Shamkhal, who reſides

at Tarku. About a thouſand families ſubmitted to Ruſſia in the reign of *Peter* the Firſt, and are eſtabliſhed along the northern ſide of the Terek.

A more conſiderable body of Nogays is that eſtabliſhed on the Cuban, in the following diviſions:—Kaſſai Aaul, conſiſting of 8000 families, encamped between the rivers Inſhik and Laba, which fall into the Cuban. Naurus Aaul, of 2000 families, dwelling in permanent villages about the river Laba. Jediſſan, Jediſhkul, Dſhamboiluk, and Akermen, filling the whole plain from the Laba to the Black Sea, along the Cuban. Theſe Nogays retired hither on the conqueſt of the kingdom of Aſtrachan, afterwards removed to the Dnieper and Boug, and were readmitted to their preſent habitations on their ſubmiſſion to Ruſſia during the laſt war.

Beſides theſe, there are ſeveral villages in the higher parts of Caucaſus, whoſe inhabitants are apparently of Nogay origin, ſince they ſpeak that dialect*. Theſe diſtricts are, 1. Malkar, of about 1000 families, on the rivers Argudan and Tſherek. This diſtrict borders to the eaſt on the diſtrict of Dugor, to the S. W. on the Imeretian diſtrict of Radſha, and to the north on the Circaſſian diſtrict of Kaſhkatan. 2. Biſnighe, near the Tſherek, about 100 families. 3. Khulam, near the ſame river, and

* Guldenſtaedt calls theſe diſtricts the *province of Baſiania*.

and containing about the ſame number. 4. Tſhegem, about 360 families. 5. Karatchai, or Karadſhiki, near the ſources of the Cuban, about 200 families.

It is not known at what period theſe Nogays took poſſeſſion of the country they at preſent occupy. The general eſtabliſhment of the Tartars in mount Caucaſus is to be referred to the reign of Zingis and his immediate ſucceſſors. The Tartars of Kaſak, in Georgia, were probably ſubjects of the unfortunate *Mehemed*, Sultan of Carizme.

II. The ABKHAS.

The principal and moſt ancient eſtabliſhments of this nation are on the ſouthern ſlope of the mountains comprehended between the Cuban and the Black Sea. Theſe are tributary to the Turks, and are divided into two governments, the weſtern and eaſtern; each ſubject to a Baſha, commonly choſen out of the principal native families, one of whom reſides at Sotchuk-kalé, and the other at Soghum-kalé. Their diſtricts are Shapſick, Ubuk, Tubi, Aipga, Sads, Tſhadſhi, and Chirpis. The capital is Anacopir (formerly Nicopſis). Other remarkable places are Anaclea (formerly Heraclea) a ſtrong hold near the mouth of the Euguri. Bitchwinta, or Pityunta (formerly Pityus magna) at the mouth of the Kabeti: Bedga, Siakwi, Drandeli (formerly Dandari) old epiſcopal ſeats; Ilori, Kodri, Tſhomi, Zalumka, Zupu, and Bovudiak, along the ſea-ſhore; and Dſhanketahabla,

a large village on the river Pſhaga, along which it extends in ſcattered houſes for near fifteen miles. Theſe Abkhas are called by the Circaſſians Kuſh-haſip, or Tranſmontani.

The north-eaſtern and ſmalleſt diviſion of this nation is called by the Circaſſians Tapanta, and by the Tartars Altekeſek (ſix parts). Theſe Abkhas were permitted to ſettle in the laſt century between the Circaſſians of the Cabardas and thoſe of Beſlen, &c. and became ſubject to the Cabardians, who divided them under ſix families. Their diſtricts are Kiſilbek, Tam, Shegray, and Barokai, of 300 families. Baſhilbai of 1000, and Sabai. The Abkhas ſpeak an original language, eſſentially different from all the known languages, though appearing to have a very remote affinity with that of the Circaſſians. Their country is called by themſelves *Abſne*; by the Tartars, Turks, and Circaſſians, Abaſa; and by the Georgians, Abchaſeti. It is the Abaſgia of the Byzantine hiſtorians, and the Abargia of the Emperor *Conſtantine*. The Abkhas have at preſent very little religion, although they ſtill preſerve ſome traces of Chriſtianity.

III. The TSHERKESS, or CIRCASSIANS.

These people occupy the following diſtricts:—1. The Great Cabarda. 2. The Little Cabarda. 3. Beſlen, on the greater Laba, which falls into the Cuban. 4. Temirgoi, upon the Shagwaſha. 5. Abaſech, principally on the river Pſchaha. 6. Bſeduch,

6. Bſeduch, on the lower part of the Chuaſh: 7. Hatukai. And 8. Bſhana, on the rivers Churſa and Korkoi.

This nation, from the extent of their territory, which comprehends nearly ten degrees of longitude, and from their extraordinary courage and military genius, might become very formidable, were they united under one chief. But a nation of mountaineers, who ſubſiſt by raiſing cattle, and are therefore forced to eſtabliſh themſelves on the banks of rivers for the ſake of water and paſturage, ſoon forget their common origin, and divide into ſeparate and hoſtile tribes. From this principle of diſunion, the Circaſſians of the Cuban are ſo little powerful, as to be ſcarcely known even to the Ruſſians, but by the general appellation of Cuban Tartars, in which they are confounded with the Abkhas and Nogays, their neighbours.

The Cabardian Circaſſians, however, though diſunited from the reſt of their countrymen, are ſtill the moſt powerful people of the northern ſide of Caucaſus, and this ſuperiority has introduced among their neighbours ſuch a general imitation of their manners, that from a deſcription of theſe we ſhall acquire a general idea of all the reſt: beſides which, the ſingularity of many of their cuſtoms, and their reſemblance to thoſe of the moſt ancient inhabitants of theſe countries, renders them an object of particular curioſity.

THE Circaſſians are divided into three claſſes. 1. The Princes. 2. The Nobles (called Uſdens). And 3. The Vaſſals, or People. A certain number of the people is allotted to each princely family: thus the Great Cabarda is divided in three equal portions among the three families of Giambulak, Moiſauoſt, and Ataſhuk. In each of theſe the eldeſt individual is conſidered as chief of the family, and as judge, protector, and father of all the vaſſals attached to it. No prince can be a landholder: he has no other property than his arms, his horſes, his ſlaves, and the tribute he may be able to extort from the neighbouring nations. The perſon not only of the chief, but of every prince, is ſacred; and this extraordinary privilege extends even to the princes of the Crimea. This is, however, the only diſtinction of birth when unaccompanied by perſonal merit. The greateſt honour a prince can acquire is that of being the firſt of the nation to charge the enemy. The preſent poſſeſſor of this privilege is ſaid to have acquired it by an action of ſtrange temerity: he undertook, with three comrades, to cut his way through a Ruſſian column, and ſucceeded: his companions loſt their lives in this brilliant, but uſeleſs enterprize. The princes are not to be diſtinguiſhed in time of peace from the nobles, or even from the peaſants: their food and dreſs are the ſame, and their houſes little better.

THE Uſdens, or nobles, are choſen by the princes from the inferior claſs. They are the officers of the prince, and executors of the laws, and are employed in the general aſſemblies of

the nation to gain the aſſent of the people to the meaſures propoſed by the princes.

The people, as well as the Uſdens, are proprietors of lands. By an odd kind of contradiction, the princes claim, and ſometimes attempt to exerciſe the right of ſeizing the whole property of their vaſſals; but at the ſame time the vaſſal has a right of transferring his allegiance to any other prince, whenever he thinks himſelf aggrieved: by this privilege the princes are compelled to gain the affections of their vaſſals, on whoſe readineſs to follow them into the field, all their hopes of greatneſs and wealth muſt abſolutely depend.

The Circaſſians do not appear to have ever had any written laws, but are governed by a kind of common law, or collection of ancient uſages. On great occaſions the whole nation is aſſembled: a meaſure is propoſed by the oldeſt of the princes, and this meaſure is firſt debated among the Uſdens, and afterwards by the deputies of the people, who are old men, elected for this purpoſe, and who often poſſeſs greater weight and influence over the people than even the prince himſelf. If the propoſition is accepted, it becomes a national reſolution, and is confirmed by a ſolemn oath by the whole people. This ceremony generally takes place on a ſpot particularly deſtined to the purpoſe near the reſidence of the prince.

The Circaſſians have few manufactures. The points of their arrows are the only articles of iron which they work up themſelves. They make, indeed, ſome very fine cloths, and felt for cloaks, which is uncommonly light and durable; and to theſe we may add, a few articles of leather, embroidered houſings for horſes, &c. Their coats of mail, which are very beautiful, are bought from Perſia, and their fire-arms from Kubeſcha. Their agriculture produces barely, what is ſufficient for their own ſubſiſtence. Sheep and horſes are the principal articles of their commerce, particularly the latter, which ſell at a very high price; but notwithſtanding this, the balance of trade would be conſiderably againſt them, were it not for the ſlaves which they make in their predatory excurſions. The art of conducting theſe expeditions is therefore the moſt valuable talent of a Circaſſian prince, and the great object of a long and painful education.

At the birth of a prince, ſome Uſden, or ſometimes a prince of another family is choſen by the father as his future preceptor. At a year old he is preſented, at the ſame time, with ſome playthings and arms: if he appears to prefer the latter, the event is celebrated in the family by great rejoicings. At ſeven (or according to others, at twelve) years of age he leaves his father's houſe for that of his preceptor. By him he is taught to ride, to uſe his arms, and to ſteal, and conceal his thefts. The word thief is a term of the utmoſt reproach amongſt them, becauſe it implies

implies detection. He is afterwards led to more conſiderable and dangerous robberies, and does not return to his father's houſe, until his cunning, his addreſs, and his ſtrength are ſuppoſed to be perfect. The preceptor is recompenſed for his trouble by nine-tenths of the booty made by his pupil while under his tuition. It is ſaid that this mode of education is perſevered in with a view to prevent the bad effects of paternal indulgence. The cuſtom is, I believe, peculiar to the Circaſſians, but the object of education is the ſame among all the mountaineers of Caucaſus, who univerſally ſubſiſt by robbery, for which reaſon the accounts of their ferocity appear to have been greatly exaggerated. Wars have been frequently undertaken with no other view but that of plunder, by nations who call themſelves highly civilized, and ſuch wars have not been conſidered as an impeachment of their humanity. In anſwer to the complaints of travellers, the princes of theſe little tribes might urge that the ſecrecy of their retreats is to them highly important; that they have in common with all ſovereigns a right to puniſh ſpies and enemies; that to pillage or enſlave ſuch merchants as travel through their country without their permiſſion is not more cruel than to condemn the contraband trader to death or to the galleys; and while they receive with diſintereſted hoſpitality and kindneſs ſuch as court their protection, they might declaim in their turn againſt the methodical extortions of European cuſtom-houſes.

The education of a child renders the preceptor a kind of adopted

adopted father; therefore, as this is a very vindictive nation, a perſon who has killed any prince, endeavours by all the means in his power to ſteal away ſome child of the ſame family in order to educate him. The accompliſhment of this is the only ſure means of effecting a reconciliation. Some travellers report that a vaſſal ſometimes contrives to ſteal and educate the ſon of his prince, and by his ſucceſs inſures his own advancement to nobility. The point in which all agree is the neceſſity that the child ſhould be educated at a diſtance from the father.

GIRLS are brought up by the mother. They learn to embroider, to make their own dreſs, and that of their future huſbands. The daughters of ſlaves receive the ſame education, and are ſold according to their beauty, from twenty to one hundred pounds, and ſometimes much higher. Theſe are principally Georgians. Soon after the birth of a girl a wide leather belt is ſewed round her waiſt, and continues till it burſts, when it is replaced by a ſecond. By a repetition of this practice their waiſts are rendered aſtoniſhingly ſmall, but their ſhoulders become proportionably broad: a defect which is little attended to on account of the beauty of their breaſts. On the wedding night the belt is cut with a dagger by the huſband, a cuſtom ſometimes productive of very fatal accidents. The bridegroom pays for his bride a marriage preſent, or kalym, conſiſting of arms or a coat of mail, but he muſt not ſee her, or cohabit with her, without

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the greateſt myſtery. This reſerve continues during life. A Circaſſian will ſometimes permit a ſtranger to ſee his wife, but he muſt not accompany him. The father makes the bride a preſent on the wedding day, but reſerves the greater part of what he intends to give her till the birth of her firſt child. On this occaſion ſhe pays him a viſit, receives from him the remainder of her portion, and is cloathed by him in the dreſs of a matron, the principal diſtinction of which conſiſts in a veil. Until this time the dreſs of the women is much like that of the men, excepting that the cloak is longer, and frequently white, a colour never worn by men. The cap too is generally red, or roſe-coloured.

Before marriage the youth of both ſexes ſee each other freely at the little rejoicings which take place on feſtivals. Before the ball, the young men ſhew their activity and addreſs in a variety of military exerciſes, and the moſt alert have the privilege of chuſing the moſt beautiful partners. Their muſical inſtruments are a long flute with only three ſtops, a ſpecies of mandoline, and a tambourin. Their dances are in the Aſiatic ſtile, with very little gaiety or expreſſion. The ſteps ſeem very difficult, but not graceful.

The Circaſſian women participate in the general character of the nation; they take pride in the courage of their huſbands, and reproach them ſeverely when defeated. They poliſh and take care of the armour of the men. Widows tear their hair,

and disfigure themſelves with ſcars, in teſtimony of their grief. The men had formerly the ſame cuſtom, but are now grown more tranquil, under the loſs of their wives and relations. The habitation of a Circaſſian is compoſed of two huts, becauſe the wife and huſband are not ſuppoſed to live together. One of theſe huts is allotted to the huſband, and to the reception of ſtrangers; the other to the wife and family: the court which ſeparates them is ſurrounded by paliſades or ſtakes. At meals the whole family is aſſembled; ſo that here, as among the Tartars, each village is reckoned at a certain number of kettles. Their food is extremely ſimple, conſiſting only of a little meat, ſome paſte made of millet, and a kind of beer, compoſed of the ſame grain fermented.

The Circaſſians are accuſed of frequent perjuries and violations of treaties; but this is ſaid to be a new vice among them. Whatever may have been the original religion of this people, they have been ſucceſſively converted to Chriſtianity and Mahometaniſm, and have now no religion or worſhip among them. They break, without ſcruple, ſuch oaths as they have taken on the Bible and Alcoran; but there are certain forms of oaths, and certain places in the neighbourhood of their ruins (ſuppoſed to be remains of Chriſtian churches) which inſure their fidelity *. Their

* This is not improbable. In 1726, the Ruſſians reinſtated a Khan of Cuba, and forced his ſubjects to take the oath of allegiance to him. Being Mahometans, they ſwore on the Alcoran;

Their courage, great as it is, is not yet proof againſt religious terrors. Like all Barbarians, they believe that what is called accident may be influenced by particular ceremonies. In an action with the Ruſſians a Circaſſian prince happened to be ſhot. A Coſak of Kiſlar, acquainted with the rites of the Circaſſians, inſtantly ran to the body, opened it, plucked out the heart, and running with it to a river, and carefully waſhing it, threw it from him to ſome diſtance in the direction of the ſtream, with the moſt violent imprecations. He conceived that by this ceremony he had ſecured the victory to the Ruſſians. A ſacrifice performed by the people of Tchetchen ſeems more analogous to common ſuperſtition. The day after a bloody engagement, in which they had been ſucceſsful, they led a Ruſſian priſoner to the field of battle, where they put him to death, as a ſacrifice to the ſpirits of their ſlaughtered countrymen, and as an atonement to heaven for the blood that had been ſpilt on the preceding day.

It is not extraordinary that the freedom of their goverment, the martial ſpirit of their women, their habitual abſtinence, and familiarity with danger, ſhould render the Circaſſians a moſt dangerous enemy to the undiſciplined Georgians, but their ingenuity in war has rendered them formidable even to regular

Alcoran; but it was ſuggeſted to the Ruſſians, that it was neceſſary that each man ſhould likewiſe bind himſelf by the following imprecation :—" May my wife become a proſtitute, " and may I be diſhonoured by every man, if I break this oath !"—*Gaerber's Narrative.*

troops. In one of their actions againſt the Ruſſians, they arrived in the field, puſhing before them a kind of moveable rampart againſt which the artillery had no effect. They had adjuſted between the wheels of their carts a ſort of drum, compoſed of faſcines, wool, and other ſoft ſubſtances, and covered with ſkins. Theſe machines, being moveable, oppoſed ſcarcely any reſiſtance to the balls, which penetrated and lodged in them without doing any damage. After a long engagement, in which the Ruſſians loſt a number of men from the well-directed fire of the enemy, they attacked this intrenchment with fixed bayonets, and forced the Circaſſians to retire.

The Circaſſians have not any letters of their own; thoſe among them who wiſh to write their language being obliged to make uſe of Arabian characters. We are told, indeed, that on ſome remains of tomb-ſtones, in their mountains, are inſcriptions, now unintelligible; and their princes pretend that they are in poſſeſſion of certain old books, containing the hiſtory and antiquities of their nation. Theſe laſt, however, are perhaps nothing more than devotional manuſcripts left among them either by the Chriſtian or Mahometan prieſts, whoſe religions they have ſucceſſively embraced and deſerted, ſo that their ancient hiſtory muſt now reſt almoſt ſolely on conjecture. From the name which they give themſelves, Adige, it is poſſible that they may be the ſame with the Agedi, a people mentioned by *Pliny* among the Caucaſian nations: and at a later period they ſeem

to have been comprehended with many neighbouring people, under the name of Alani, to have been ſubjugated by the Huns, and laſtly by the Khazari, a nation of Tartar origin, with whom they were incorporated under the name of Cabari.

We are told, by the emperor *Conſtantine*, that theſe Cabari, upon ſome diſagreement with the reſt of the Khazar tribes had recourſe to arms, but were defeated; and that the vanquiſhed tribe divided into two parts, one of which retreated towards the neighbourhood of Perſia, which at that time was in the hands of the Arabians, and comprehended the greater part of Iberia. This diviſion probably gave its name to the two Cabardas. The other retired to the Hungarians (called Turks* in *Conſtantine*'s relation) and formed an eſtabliſhment on the frontiers of the Kherſonitæ. From theſe the river Cabarta and the ruined fort of Tſherkeſs-Kerman, in the vicinity of the ancient

* The Greek hiſtorians, in imitation of the Perſians, gave the name of Turks to all thoſe northern Barbarians whom they had before confounded with the Huns. The firſt Turks, according to *Theophanes*, were the Kermikhiones, who ſubdued the Kerkhis and Seres (probably the Kirguis and Boukharians). They lived to the eaſtward of the Don (προς ευρον ανεμον του Ταναιδος) and the reſidence of their prince was at a mountain called Ek-Tal, ſignifying in their language the golden mountain, and ſo called from the richneſs of its paſtures. This word ſeems to belong to the Syrainiſh (a Finniſh dialect) in which Eſſiſh ſignifies gold, and Tſhol a mountain.

The name of Turk is equally given to the Hungarians (whoſe language is of Finniſh origin) and to the Khazars, who were perhaps a Tartar race. *Abulgaſi* (the Tartar hiſtorian) applies the name indifferently to all the Mongul as well as Tartar tribes, while the preſent Europeans uſe it for the Othman Tartars only.

ancient Kherſon, may perhaps have derived their name. It is obſerved by M. *Peyſſonel*, that the Hungarian language contains ſeveral Circaſſian words, a circumſtance which ſeems to confirm what is here related, and which indeed correſponds very nearly with the tradition of the Circaſſian Princes concerning their own origin. This is in ſubſtance as follows. "They are derived from a certain Prince of the name of *Keſs*, who in former times was eſtabliſhed in the Crimea. This prince had two ſons, *Inal* and *Chaombok*. The elder ſons of *Inal* had a numerous progeny, who, towards the cloſe of the laſt century, were all aſſaſſinated in a general inſurrection of the nation, produced by their haughtineſs and cruelty. From the younger ſons of *Inal* are deſcended the preſent princes of the Cuban Circaſſians, and from *Chaombok* the three families who now govern the Cabardas. Prince *Keſs*, and his immediate deſcendants, were deſpotic; but the increaſe of their numbers, and conſequent diminution of their authority, produced that mixed form of government which ſubſiſts at this day."

From this tradition, which relates only to the princely families, it ſeems that they are of a different origin from their ſubjects; indeed the ſame thing ſeems to be evinced by the ſuperſtitious reverence with which they are treated, and which, among uncivilized nations, is ſeldom claimed but by conquerors from the conquered people. Beſides, the ſame tradition concern-

ing prince *Kefs* and his ſon *Inal*, ſubſiſts among the Kirguis Tartars, in whoſe language the word Kefs ſignifies man.

From the eighth century to the twelfth, the Circaſſians are only mentioned, by the Greek and Ruſſian hiſtorians, under the name of *Caſaks**, an appellation which is ſtill given to them by their neighbours the Oſſi. By the Arabians they were uſually called Mamlouks†, and, by the Georgians, Tſherkeſſiani, from whence the Tartars and Europeans perhaps borrowed the name of Tſherkefs, and Circaſſians, by which they have been generally known. After the declenſion of the Khazar empire, they appear to have been ſucceſſively ſubject to the Arabians, as maſters of Perſia, to the Tartars, and perhaps to the Georgians; and towards the cloſe of the ſixteenth century they became tributary to Ruſſia. In 1560, the Tſar *Ivan Vaſſilievitch*, married *Maria*, daughter

* The flat countries, near the Volga, were always called by the Tartars Capchak, which *Strahlenburg* ſuppoſes to have been corrupted into Caſaccia, and Caſak. Hence the names of the Caſaccia Orda, or Kerguis Caſaks, the diſtrict of Caſaccia (placed by *Conſtantine* near the Cuban, and now inhabited by the Circaſſians) the Turcoman Caſaks in Georgia, near the river Kura, the Don and Zaporavian Caſaks, &c. &c.

† M. *Volney* (Voyage en Syrie et en Egypte, vol. I. p. 90) has given a very circumſtantial account of the Caucaſian militia, who, under the name of Mamlouks, or military ſlaves, are the maſters of Egypt. The following aſſertion is very curious:—"Depuis cinq cent cinquante ans qu' il y a des Mamlouks en Egypte, *pas un ſeul* n'a donne ligneè ſubſiſtante; il n'en exiſte pas une famille à la ſeconde generation, *tous leurs enfans periſſent* dans le premier ou le ſecond age."—"Le moyen qui les a perpetués eſt donc le meme qui les y a etablis: c'eſt a dire, qu'ils ſe ſont régéneres par des eſclaves tranſportes de leur pays originel." If this be true, the Ruſſians have rendered a moſt important ſervice to the Turkiſh government by checking the traffic of ſlaves in Mount Caucaſus.

daughter of *Temruk*, a prince of Circaſſia, who had ſent her as an hoſtage to Moſcow, where ſhe embraced the Greek religion. Five years afterwards, the Tſar ſent a ſmall army, under the command of General *Daſhkow*, to the aſſiſtance of *Temruk*; but after the death of *Ivan*, theſe diſtant ſubjects ſeem to have been forgotten by the court of Ruſſia; in conſequence of which negligence, the Khans of the Crimea, as heirs of the Tartar empire, laid claim to the ſovereignty of theſe countries, and eaſily induced the Circaſſians to pay them a ſmall tribute as the price of their protection. But the officers of the Khan, under pretence of levying this tribute, having been guilty of great exceſſes, inſulting the wives and daughters of the Circaſſians, and treating them in every reſpect like a conquered nation, they took up arms, murdered the collectors, and ſoon after cut to pieces an army of thirty thouſand Tartars, who had been ſent by the Khan to puniſh them for their diſobedience. This happened at the beginning of the preſent century.

The foregoing deſcription of the Circaſſians, as far as relates to the free ſpirit of their government, their general modes of life, and many of their particular cuſtoms, is equally applicable to all the mountaineers of Caucaſus, and probably to every uncivilized nation upon earth. But two of their cuſtoms ſeem peculiar to themſelves. The one, by which the huſbands are prohibited, under pain of infamy, from publickly converſing with their wives, ſo that the two ſexes are divided as it were

into

into two diſtinct communities ;—the other, by which the education of all male children is entruſted to ſtrangers in preference to the parents, the females only being brought up by their mothers. It is not eaſy to conceive from what diſtant nation theſe ſtrange regulations can be derived ; and if we ſuppoſe them to have exiſted at an early period in mount Caucaſus, they may perhaps account in ſome meaſure for the fabulous deſcription of the Amazons and Gargarenſes, who are placed by ancient geographers in the country now occupied by the Circaſſians*.

* *Strabo* obſerves on this ſtory, that whereas other fictions of antiquity had gradually fallen into contempt, this alone continued to be confirmed by the teſtimonies of ſucceeding travellers. Indeed, it is not very extraordinary that women ſhould be employed in tending horſes, or in riding them afterwards, or that they ſhould attend their huſbands to battle. *Procopius* relates, that the Romans, after a battle with the Huns, frequently found among the ſlain the bodies of women. *Zonaras* ſays, that after the engagement of *Pompey* with the Albani, there were found ſeveral ſuits of armour belonging to the Amazons. While father *Lamberti* was in Mingrelia, the Dadian (or prince of the country) received the account of an irruption of ſome Caucaſian tribes, who had attacked the Suani and Caraccioli (people of Karatchai). They were repulſed, and many bodies of women were found on the field of battle. The armour of theſe women was preſented to the Dadian, and conſiſted of helmets, braſſards, and cuiraſſes, made of ſmall ſteel plates. To the cuiraſs was faſtened a kind of petticoat which reached about half way down the legs, made of ſerge, of a moſt beautiful red. (Recueil de Voyages au Nord, vol. x. p. 180). The moſt wonderful parts of the ancient ſtory are, the myſterious commerce of the Amazons with their temporary huſbands, the Gargarenſes—their mode of diſpoſing of their male children—and the amputation performed on the breaſts of the females, which laſt circumſtance was probably invented by the Greek etymologiſts in order to explain the name of the nation. Perhaps it might not be more abſurd to derive that name from the Circaſſian word Maza, the moon, which is reported to have been the favourite deity of the mountaineers of Caucaſus, than from the Greek word Μαζον, which ſignifies a woman's breaſt ; but this muſt reſt for the deciſion of etymologiſts.

IV. The OSSI, or OSSE'TI.

THE northern diviſion of this nation is ſcattered about the rivulets that fall into the Terek, as far as the Leſken. The ſouthern is ſettled on the Aragui, the Kſani, the two Liakwis, which fall into the Kura, and the Dſhedſho, that joins the Kion. Their diſtricts are,

1. Saka, Nar, Sannach, and Walagir, upon the river Aredon.
2. Dughor, near the rivers Dughor and Urukh.
3 Kewi, and Keſuri, alſo called Soni and Mekeweni, on the rivulets that fall into the Kumbelei and Terek.
4. Gelaxan, on the Kumbelei.
5. Kurtat, or Kurtauli, at the ſource of the Pogh.
6. Guda, about the ſources of the Aragui.
7. Saperſcheti, between the Kſani and Aragui.
8. Wanati, Tſhamuri, and Lomiſa, about the ſource of the Kſani.
9. Tagata, or Tagae-ur, about the Kizel and Terek.
10. Tirſan, or Truſo, about the upper part of the Terek.
11. Archoti, near the Kumbelei.
12. Makal, in the Oſſetin language Komoiti, below the former, near the Terek.
13. Gnaſur, Tkupta, Padſhur, Kobais, Ghria, Tſghru, and Gnugho, along the Batara Liakwi.

14 Ruka,

14. Ruka, at the ſource of the Didi Liakwi.

15. Dſhaukom, on the Paza that joins the Didi Liakwi. This is a large and very populous diſtrict, containing more than a thouſand families.

16. Urdſwalda, called by the Georgians Magran-Dwaleti, near the ſame river.

17. Birtaul, on a river of the ſame name that falls into the Liakwi.

18. Sgobir, Dſhiwatſkur, and Dſhomach, about the upper part of the Didi Liakwi.

19. Dwaleti, about the Dſhedſho that joins the Rion.

This laſt diſtrict is ſubject to the prince of Imeretia; the others are ſubject to that of Georgia. Theſe diſtricts are of very unequal ſize, ſome containing only five, and others fifty villages, each of which compriſes from twenty to an hundred families.

The Oſſi are by the Circaſſians and Tartars called Kuſha, i. e. Bones. They call themſelves by the different appellations of Jir, Walp, Ghuatan, and Gherolin. *Guldenſtaedt* thinks them the remainder of the Uzi, or Polowzi. Their language has ſome analogy with the Perſian; the Dugorian ſeems even to be a dialect of that language. Their hiſtory is entirely unknown.

V. The KISTI.*

THIS nation extends from the higheſt ridge of Caucaſus, along the Sundſha rivulets. They are bounded to the weſt by the little Cabarda, to the eaſt by the Tartars and Leſguis, and to the ſouth by the Leſguis and Georgians. Their diſtricts are,

1. Inguſhi,† about 60 miles to the ſouthward of Moſdok, in the

* Theſe may perhaps be the people whom *Gaerber* calls the Taulinzi (i. e. mountaineers) and to whom he attributes the following ſtrange cuſtom:—"When a gueſt or ſtranger comes to lodge with them, one of the hoſt's daughters is obliged to receive him, to unſaddle and feed his horſe, take care of his baggage, prepare his dinner, paſs the night with him, and continue at his diſpoſal during his ſtay. At his departure, ſhe ſaddles his horſe and packs up his baggage. It would be very uncourtly to refuſe any of theſe marks of hoſpitality." *Priſcus*, I believe, relates that, during his travels among the Huns, he once received ſome offers of this ſort, which he thought proper to decline.

† The Inguſhi are capable of arming about 5000 men. They call themſelves Inguſhi, Kiſti, or Halha. They live in villages near each other, containing about 20 or 30 houſes; are diligent huſbandmen, and rich in cattle. Many of their villages have a ſtone tower, which ſerves in time of war as a retreat to their women and children, and as a magazine for their effects. Theſe people are all armed, and have the cuſtom of wearing ſhields.

Their religion is very ſimple, but has ſome traces of Chriſtianity. They believe in one God, whom they call Dailé, but have no ſaints or religious perſons. They celebrate Sunday, not by any religious ceremony, but by reſting from labour. They have a faſt in ſpring, and another in ſummer. They obſerve no ceremonies either at births or deaths. They allow of poligamy, and eat pork. One kind of ſacrifice is uſual among them: at certain times a ſheep is killed by a perſon who ſeems to be conſidered as a kind of prieſt, as he is obliged to live in a ſtate of celibacy. His habitation is in the mountains, near an old ſtone church, which is ſaid to be adorned with various ſtatues and inſcriptions. Under the church is a vault that contains certain old books, which, however, no one ever attempts to approach. Mr. *Guldenſtaedt* was prevented by the weather from viſiting this church. (*Guldenſtaedt* Reiſe, vol. I. page 150.)

the high mountains about the Kumbelei. This tribe ſubmitted to Ruſſia in 1770.

2. Endery, and 3. Axai, on a low ridge between the Sundſha and Iaxai rivers. In their territories are the hotwells.

4. Ackinyurt, towards the upper part of the Sundſha and Kumbelei.

5. Ardakli, on the Roſhni that joins the Sundſha.

6. Wapi, near the Oſſetin village Tſhim, towards the ſource of the Terek.

7. Anguſht, on the upper part of the Kumbelei.

8. Shalkha, called by the Ruſſians Maloi Anguſht. This, and the two preceding tribes, which were formerly tributary to the Cabardian princes, ſubmitted to Ruſſia in 1770.

9. Tſhetſhen, on the lower part of the Argun river. It is governed by its own chiefs, who are related to the Avar-Khan. This tribe is ſo numerous and warlike, and has given the Ruſſians ſo much trouble, that its name is uſually given by them to the whole Kiſti nation. The chief village of Tſhetſhen lies on the Argun, about 15 miles from its mouth. Its other principal villages are Hadſhi-aul, and Iangejent, both on the Sundſha.

10. Atakhi, a ſmall diſtrict on the upper part of the Argun.

11. Kulga, or Dſhanti, in the high mountains.

12. Galgai, or Halha, about the ſource of the Aſai, a Sundſha rivulet.

13. Tſhabrilo, and Shabul, on the Sundſha.

14. Tſhiſhni-Kabul, on the Roſhni, a Sundſha rivulet.

15. Kara-

15. Karaboulak, a wandering tribe, who have their little villages about the ſix uppermoſt rivulets of the Sundſha, particularly the Fortan.

16. Meeſti, Meredſhi, Galaſhka, and Duban; theſe are ſmall tribes on the Axai.

The different tribes of this reſtleſs and turbulent nation are generally at variance with each other, and with all their neighbours. Their dialects have no analogy with any known language, and their hiſtory and origin are at preſent utterly unknown.

VI. The LESGUIS.

The country of this people is indifferently called by the Georgians Leſguiſtan, and Dagheſtan. It is bounded to the S. and E. by Perſia and the Caſpian, to the S. W. and W. by Georgia, the Oſſi, and Kiſti, and to the N. by the Kiſti and Tartar tribes. It is divided into a variety of diſtricts, generally independent, and governed by chiefs elected by the people. *Guldenſtaedt* has remarked, in the Leſguis language, eight different dialects, and has claſſed their tribes in conformity to this obſervation.

The firſt dialect comprehends fifteen tribes, which are as follow:

1. Avar, in Georgian Chunſagh. The chief of this diſtrict com-

commonly called Avar-Khan, is the moſt powerful prince of Leſguiſtan, and reſides at Kabuda, on the river Kaſeruk. The village of Avar is, in the dialect of Andi, called Harbul.

2. Kaſeruk, in the high mountains, extending along a branch of the Koiſu, called Karak. This diſtrict is dependant on the Khan of the Kaſi Kumychs.

3. Idatle on the Koiſu, joining on the Andi; ſubject to the Avar Khan.

4. Mukratle, ſituated on the Karak, and ſubject to the Avan Khan.

5. Onſekul, ſubject to the ſame, and ſituated on the Koiſu.

6. Karakhle, upon the Karak, below Kaſeruk, ſubject to the ſame.

7. Ghumbet, on the river Ghumbet, that joins the Koiſu, ſubject to the chief of the Coumyks.

8. Arakan; and 9, Burtuma, on the Koiſu.

10. Antſugh, on the Samura, ſubject to Georgia.

11. Tebel, on the ſame river, independent.

12. Tamurgi, or Tumural, on the ſame river.

13. Akhti; and 14, Rutul, on the ſame.

15. Dſhar, in a valley that runs from the Alazan to the Samura. It was formerly ſubject to Georgia, but is now independent. In this diſtrict are ſeen remains of the old wall* that begins at Derbent, and probably terminates at the Alazan.

The

* The inhabitants of Derbent believe that their town was built by Alexander, and that this wall formerly extended as far as the Black Sea. It is, however, probable, from many in-

The ſecond dialect is ſpoken in the two following diſtricts:

1. Dido, or Didonli, about the ſource of the Samura. This diſtrict is rich in mines; a ridge of uninhabited mountains divides it from Caket.

2. Unſo, on the ſmall rivulets that join the Samura. Theſe two diſtricts, containing together about a thouſand families, were formerly ſubject to Georgia, but are now independent.

The third dialect is that of

Kabutſh, which lies on the Samura rivulets, eaſt of Dido, and north of Caket.

The fourth dialect is that of

Andi, ſituated on a rivulet that runs into the Koiſu. Some of its villages are ſubject to the Avar-Khan, but the greater part to the Khan of Axai. The whole conſiſts of about 800 families.

The fifth dialect is common to four diſtricts, namely,

1. Akuſha, on the Koiſu, ſubject to the Uſmei,* or Khan of

inſcriptions in old Turkiſh, Perſian, Arabic, and Ruſiſh characters, that the wall, and the aqueducts with their various ſubterraneous paſſages, many of which are now filled up, are of high antiquity. This town ſuffered greatly during its ſiege by Sultan *Amurath*, who entirely deſtroyed the lower quarter, then inhabited by Greeks. It was again taken by Schach Abbas. (*Gaerber*). This town is the old Pylæ Caſpiæ.

* The following cuſtom is attributed, by colonel *Gaerber*, to the ſubjects of this prince:—"Whenever

of the Caitaks, and Kara-Caitaks, containing about a thouſand families.

2. Balkar,

3. Kubeſha,* near the Koiſu; and

4. Zudakara,

" Whenever the Uſinci has a ſon, he is carried round from village to village, and alternately ſuckled by every woman who has a child at her breaſt until he is weaned. This cuſtom, by eſtabliſhing a kind of brotherhood between the prince and his ſubjects, ſingularly endears them to each other.

* Colonel *Gaerber*, who wrote an account of theſe countries in 1728, gives the following deſcription of this very curious place. " Kubeſha is a large, ſtrong town, ſituated on a hill between high mountains. Its inhabitants call themſelves Franki (Franks, a name common in the eaſt to all Europeans) and relate, that their anceſtors were brought hither by ſome accident, the particulars of which are now forgotten. The common conjecture is, that they were mariners caſt away upon the coaſt; but thoſe who pretend to be better verſed in their hiſtory, tell the ſtory this way:—The Greeks and Genoeſe, ſay they, carried on, during ſeveral centuries, a conſiderable trade, not only on the Black Sea, but likewiſe on the Caſpian, and were certainly acquainted with the mines contained in theſe mountains, from which they drew by their trade with the inhabitants great quantities of ſilver, copper, and other metals. In order to work theſe upon the ſpot, they ſent hither a number of workmen to eſtabliſh manufactures, and inſtruct the inhabitants. The ſubſequent invaſions of the Arabs, Turks, and Monguls, during which the mines were filled up, and the manufactures abandoned, prevented the ſtrangers from effecting their return, ſo that they continued here, and erected themſelves into a republic. What renders this account the more probable is, that they are ſtill excellent artiſts, and make very good fire-arms, as well rifled as plain; ſabres, coats of mail, and ſeveral articles in gold and ſilver, for exportation. They have, likewiſe, for their own defence, ſmall copper cannons, of three pounds calibre, caſt by themſelves. They coin Turkiſh and Perſian ſilver money, and even rubles, which readily paſs current, becauſe they are of the full weight and value. In their vallies they have paſture and arable lands as well as gardens; but they purchaſe the greater part of their corn, truſting chiefly for ſupport to the ſale of their manufactures, which are much admired in Perſia, Turkey, and the Crimea. They are generally in good circumſtances, are a quiet, inoffenſive people, but high-ſpirited, and independent. Their town is conſidered as a neutral ſpot, where the neighbouring princes can depoſit their treaſures with ſafety."

4. Zudakara, or Zadakh, down the Koiſu, ſubject to the Uſmei. It contains about two thouſand families.

THE ſixth dialect belongs to the diſtricts on the eaſtern ſlope of Caucaſus, between Tarku and Derbent, which are,

1. Caitak; and 2, Tabaſſeran, or Kara-Caitak, both ſubject to the Uſmei.

THE ſeventh dialect is that of Kaſi-Coumyk, on a branch of the Koiſu, near Zudakara.

This tribe has a Khan, whoſe authority is recognized by ſome neighbouring diſtricts.

THE eighth dialect is that of Kuraele, belonging to the Khan of Cuba.

BESIDES theſe, there are ſome other Leſguis tribes, whoſe dialects Mr. *Guldenſtaedt* was unable to procure. From a compariſon of thoſe which he has obtained, it appears that the language of the Leſguis has no kind of affinity with any other known

" They elect yearly twelve magiſtrates, to whom they pay the moſt unlimited obedience; and as all the inhabitants are on a footing of perfect equality, each individual is ſure to have in his turn a ſhare in the government. In the year 1725, their magiſtrates, as well as the Uſmei, acknowledged the ſovereignty of Ruſſia, but without paying any tribute."

known language, excepting only the Samoyede,* to which it has a remote reſemblance.

THIS people is probably deſcended from the tribes of mountaineers, known to ancient geographers under the name of Leſgæ,

* The diſtrict of Avar is generally ſuppoſed to have been received from the Avari, a remnant of the Huns, who retired into this part of Caucaſus. We ſhould expect, therefore, to find in theſe countries ſome traces of their ancient language; and ſince the Samoyede is the only known language with which the Leſguis dialects have any affinity, it may be doubted whether *Strahlenberg* was miſtaken in ſuppoſing that the Huns were, in part at leaſt, compoſed of Samoyedes.

M. de Guignes, on the contrary, is of opinion, that the Huns were the people known to the firſt Chineſe by the name of Hoang-nou; that they were of the ſame origin with the Turks, by whom they were ſucceeded in the empire of Tartary; and that they were the anceſtors of the preſent Monguls and Calmouks: and this opinion he grounds on the teſtimony of *Ammianus Marcellinus*, and that of the Chineſe hiſtorians.

The deſcription of the Huns by *Marcellinus* is, in general, applicable to all the paſtoral nations in Aſia. The moſt curious particulars are thoſe which follow:—"Hunnorum gens—ultra paludes Mæoticas glacialem oceanum accolens, omnem modum feritatis excedit.—*Quoniam fulcantur infantum altius genæ*, feneſcunt imberbes, abſque ulla venuſtate—compactis omnes firmiſque membris, et opimis cervicibus, prodigioſæ formæ & pandi, ut bipedes exiſtimes beſtias—*aguntur autem nulla ſeveritate regali, ſed tumultuario optimatum ductu contenti, perrumpunt quidquid inciderit.*" The cuſtom of marking the cheeks is, I believe, at preſent peculiar to the Toungouſes (a people apparently of the Mandſhour race); but it is uſed as an ornament only, and not with a view to prevent the growth of the beard. The Calmouks reſemble the Huns in their uglineſs, their want of beards, and in the cuſtom of paſſing the greater part of their lives on horſeback. In their internal diſcipline they have no reſemblance. Mr. *Pallas* has obſerved, that the Mongul tribes are the *only* paſtoral people in northern Aſia, who appear to have been at all times ſubject to an arbitrary and hereditary government. They have a regular code of laws, and are diſtinguiſhed from all their neighbours by their ſuperior ſagacity, frugality, and docility. It is remarkable, that a people, *exactly* reſembling the Calmouks, is mentioned by *Theophylactus*, under the name of *Taugas*. Theſe, he ſays, were a noble colony of *Turks*. They were free from inteſtine diſcords, becauſe they were ſubject

Leſgæ, or Ligyes. The ſtrength of their country, which is a region of mountains, whoſe paſſes are known only to themſelves,

to *hereditary princes*. They worſhipped ſtatues, were governed by juſt laws, and diſtinguiſhed by their frugality. Ὁδε της Ταυγας κλιματαρχης Τκισαν ονομαζεται. *Taidſhi* is in fact the title of the Calmouk princes.

To the teſtimony of the Chineſe hiſtorians it may be objected, that they do not ſeem to have diſcriminated between the different paſtoral nations of Aſia (who certainly have not a common origin) and that the identity of the Huns and Turks may be juſtly queſtioned. The northern regions of Siberia are inhabited by many different nations, all of whom, by their appearance, by their manners, by the diſperſed ſituation in which they are found, and by the teſtimony of their traditions, appear to have been driven thither out of Tartary during ſome of thoſe revolutions to which that country has been always ſubject. Since, therefore, the Hoang-nou were diſpoſſeſſed by the Turks, it ſeems more natural to look for their deſcendants in the place of their retreat than in the country of the victors.

The Samoyede nation is ſtrangely diſperſed: ſome of them are found in ſmall and detached bodies among the mountains which lie to the weſtward of lake Baikal; others are ſuppoſed to be within the Chineſe frontiers; others are ſcattered among the deſarts, which extend along the frozen ocean; and ſome nearly as far to the weſtward as Archangel. It ſhould ſeem, therefore, that they muſt have been formerly a very numerous and powerful nation. They have no longer the uſe of horſes, becauſe the climate of their preſent country renders their ſubſiſtence impoſſible; but they have ſtill preſerved the manners of a paſtoral people, and retain the uſe of moveable habitations, with which they wander from place to place. They neither have, nor appear to have ever had, any kind of regular government; their traditional ſongs mention only certain heroes, who, in better times, led their anceſtors to battle. Theſe ſongs form their principal amuſement; but the exploits they celebrate are never likely to be renewed. Whether it be owing to the ſeptic qualities of their food, to the natural effects of exceſſive cold, or to thoſe poiſonous fogs which render ſome parts of their country quite uninhabitable, the nerves of the Samoyedes are ſo irritable, that a ſudden and unexpected noiſe will frequently throw them into convulſions. Of this, profeſſor *Pallas* relates ſome remarkable inſtances.

The Samoyedes have a large head; a flat face; high cheek bones; ſmall eyes; a flat noſe; a wide mouth; a yellow complexion; large ears; ſtraight, harſh, black hair; a ſhort thick neck; broad ſhoulders; and ſhort and thin legs. "Les hommes (ſays *Klingſtadt* Mem. ſur les Samoyedes & Lappons) *n'ont que fort peu ou preſque point de barbe*, et ils ont ceci de commun avec leurs femmes, que non plus qu'elles ils n'ont du poil ſur aucune partie de leur corps, excepté a la tête."

ſelves, has probably at all times ſecured them from foreign invaſion; but as the ſame cauſe muſt have divided them into a number of tribes, independent of each other, and perhaps always diſtinguiſhed by different dialects, it is not eaſy to imagine any common cauſe of union which can ever have aſſembled the whole nation, and have led them to undertake very remote conqueſts. Their hiſtory, therefore, were it known, would probably be very unintereſting to us. They ſubſiſt by raiſing cattle, and by predatory expeditions into the countries of their more wealthy neighbours. During the troubles in Perſia, towards the beginning of this century, they repeatedly ſacked the towns of Shamachie and Ardebil, and ravaged the neighbouring diſtricts; and the preſent wretched ſtate of Georgia and of part of Armenia, is owing to the frequency of their incurſions. In their perſons and dreſs, and in their general habits of life, as far as theſe are known to us, they greatly reſemble the Circaſſians.

VII. The GEORGIANS.

GEORGIA, called by the Perſians Gurgiſtan, and by the Turks Gurtſhi, comprehends the ancient Iberia, Colchis, and perhaps a part of Albania, as the province of Caket is ſaid to be diſtinguiſhed, in the old Georgian language, by the name of Albon. The inhabitants are Chriſtians of the Greek communion, and appear to have received their preſent name from their attachment to St. *George*, the tutelary Saint of theſe countries.

GEORGIA

GEORGIA is divided into nine provinces, 1, Semo Kartveli, or upper Carduel; 2. Kuemo Kartveli, or lower Carduel; 3. Somgheti; 4. Kakheti; 5. Tſhina-kartveli, or inner Carduel; 6. Imereti; 7. Guria; 8. Suaneti; and 9. Mingreli. Of theſe, the five firſt are ſubject to *Heraclius*, and form what is commonly called the kingdom of Georgia; as the four laſt, which are ſubject to *David*, form the kingdom or principality of Imeretia.

THIS whole country is ſo extremely beautiful, that ſome fanciful travellers have imagined they had here found the ſituation of the original garden of Eden. The hills are covered with foreſts of oak, aſh, beech, cheſnuts, walnuts, and elms, encircled with vines, growing perfectly wild, but producing vaſt quantities of grapes. From theſe is annually made as much wine as is neceſſary for the yearly conſumption; the remainder are left to rot on the vines. Cotton grows ſpontaneouſly, as well as the fineſt European fruit-trees. Rice, wheat, millet, hemp, and flax, are raiſed on the plains, almoſt without culture. The valleys afford the fineſt paſturage in the world; the rivers are full of fiſh; the mountains abound in minerals, and the climate is delicious; ſo that nature appears to have laviſhed on this favoured country every production that can contribute to the happineſs of its inhabitants.

ON the other hand, the rivers of Georgia, being fed by mountain torrents, are at all ſeaſons either too rapid or too ſhallow for

for the purpoſes of navigation: the Black Sea, by which commerce and civilization might be introduced from Europe, has been 'till very lately in the excluſive poſſeſſion of the Turks: the trade of Georgia by land is greatly obſtructed by the high mountains of Caucaſus; and this obſtacle is ſtill increaſed by the ſwarms of predatory nations, by which thoſe mountains are inhabited.

It is ſaid, that in the 15th century, a king of Georgia divided among his five ſons the provinces of Carduel and Caket, Imeretia, Mingrelia, Guriel, and Abkhaſia. Theſe petty princes were too jealous to unite for their common defence, and too weak ſingly to reſiſt a foreign enemy, or even to check the encroachments of their great vaſſals, who ſoon became independent. By forming a party among theſe nobles, the Turks gradually gained poſſeſſion of all the weſtern provinces, while the Perſians occupied the governments of Carduel and Caket. Since that period the many unſucceſsful attempts of the Georgians to recover their liberty, have repeatedly produced the devaſtation of their country. *Abbas* the Great is ſaid to have carried off in one expedition from the provinces of Carduel and Caket no leſs than eighty thouſand families, a number which, probably, exceeds the whole actual population of thoſe provinces. The moſt horrible cruelties were again exerciſed on the unhappy people, at the beginning of the preſent century, by the mercileſs *Nadir;* but theſe were trifling evils, compared with thoſe ariſing from

from the internal diſſentions of the great barons. This numerous body of men, idle, arrogant, and ferocious, poſſeſſed of an unlimited power over the lives and properties of their vaſſals, having no employment but that of arms, and no hopes of aggrandizing themſelves but by the plunder of their rivals, were conſtantly in a ſtate of warfare; and as their ſucceſs was various, and the peaſants of the vanquiſhed were conſtantly carried off and ſold to the Turks or Perſians, every expedition increaſed the depopulation of the country. At length they invited the neighbouring mountaineers, by the hopes of plunder, to take part in their quarrels; and theſe dangerous allies, becoming acquainted with the country, and being ſpectators of the weakneſs of its inhabitants, ſoon completed its deſolation. A few ſqualid wretches, half naked, half ſtarved, and driven to deſpair by the mercileſs exactions of their landlords, are thinly diſperſed over the moſt beautiful provinces of Georgia. The revolutions of Perſia, and the weakneſs of the Turks, have indeed enabled the princes of the country to recover their independence; but the ſmallneſs of their revenue has hitherto diſabled them from repreſſing effectually the tyranny of the nobles, and relieving the burthens of the peaſants.

The capital of Georgia, and place of reſidence of prince *Heraclius*, is Tifflis, called by the inhabitants Tbilis-Cabar (warm town) from the warm baths in its neighbourhood. It was founded, as appears by an old inſcription in the citadel, by a certain

certain prince *Lievang*, in the year 1063. Though its circumference does not exceed two Engliſh miles, it contains twenty thouſand inhabitants, of which more than half are Armenians: the remainder are principally Georgians, with ſome Tartars. It has twenty Armenian, and fifteen Greek churches, and three Metſheds. The ſtreets ſeldom exceed ſeven feet in breadth, and ſome are ſo narrow as ſcarcely to allow a paſſage for a man on horſeback: they are conſequently very filthy. The houſes have flat roofs, on which the women occaſionally walk in fine weather: they are neatly built, the walls of the rooms are wainſcotted, and the floors ſpread with carpets. At Tifflis there is a foundery, at which are caſt a few cannon, mortars, and balls, all of which are very inferior to thoſe of the Turks. The gunpowder made here is very good. The Armenians have likewiſe eſtabliſhed in this town all the manufactures carried on by their countrymen in Perſia; the moſt flouriſhing is that of printed linens. The common coins of Georgia are the abaſſes, of about fifteen-pence value, and a ſmall copper coin, ſtamped at the mint at Tifflis. Beſides theſe, a large quantity of gold and ſilver money is brought into the country from Perſia and Turkey, in exchange for honey, butter, cattle, and blue linens.

The ſubjects of *Heraclius* are eſtimated at about ſixty thouſand families; but this, notwithſtanding the preſent deſolated ſtate of the country, is probably an under valuation. The peaſants belonging to the queen, and thoſe of the patriarch, pay no

tax to the prince, and therefore do not appear on the books of the revenue officers. Many ſimilar exemptions have likewiſe been granted by the prince to his ſons-in-law, and his favourites. Beſides, as the impoſt on the peaſants is not a poll-tax, but a tax on hearths, the inhabitants of a village, on the approach of the collectors, frequently carry the furniture of ſeveral huts into one, and deſtroy the remainder, which are afterwards very eaſily replaced. It is probable, therefore, that the population of Georgia does not fall ſhort of three hundred and fifty thouſand ſouls.

The revenues of this country may be eſtimated at about 150,000 roubles, or 26,250l. They conſiſt of, 1. the cuſtoms, farmed at 1750l.—2. Rent paid by the farmers of the mint at Tifflis 1750l.—3. The tribute paid by the Khans of Erivan and Ganſha, 7000l.—and 4. The hearth money levied on the peaſants, amounting to 15,750l.

The government of Georgia is deſpotic, but, were it not for the aſſiſtance of the Ruſſian troops, the prince would be frequently unable to carry his decrees into execution. The puniſhments in criminal caſes are ſhockingly cruel; fortunately they are not frequent, becauſe it is ſeldom difficult to eſcape into ſome of the neighbouring countries, and becauſe the prince is more enriched by confiſcating the property of the criminal, than by putting him to torture. Judicial combats are conſidered as the privilege

privilege of nobility, and take place when the cauſe is extremely intricate, or when the power and intereſt of two claimants are ſo equal, that neither can force a deciſion of the court in his favour. This mode of trial is called an appeal to the judgment of God.

The dreſs of the Georgians nearly reſembles that of the Coſaks; but men of rank frequently wear the habit of Perſia. They uſually dye their hair, beards, and nails with red. The Georgian women employ the ſame colour to ſtain the palms of their hands. On their heads they wear a cap or fillet, under which their black hair falls on their forehead: behind, it is braided into ſeveral treſſes. Their eye-brows are painted with black, in ſuch a manner as to form one intire line, and their faces are perfectly coated with white and red. Their robe is open to the girdle, ſo that they are reduced to conceal the breaſts with their hands. Their air and manner are extremely voluptuous. Being generally educated in convents, they can all read and write; a qualification which is very unuſual among the men, even of the higheſt rank. Girls are betrothed as ſoon as poſſible, often at three or four years of age. In the ſtreets the women of rank are always veiled, and then it is indecent in any man to accoſt them. It is likewiſe uncivil in converſation to enquire after the wives of any of the company. Theſe, however, are not ancient cuſtoms, but are a conſequence of the violences committed by the Perſians, under Shach *Nadir*

TRAVELLERS accuſe the Georgians of drunkenneſs, ſuperſtition, cruelty, ſloth, avarice, and cowardice; vices which are every where common to ſlaves and tyrants, and are by no means peculiar to the natives of this country. The deſcendants of the coloniſts, carried off by Shach *Abbas*, and ſettled at Peria, near Iſpahan, and in Maſanderan, have changed their character with their government; and the Georgian troops, employed in Perſia againſt the Affghans, were advantageouſly diſtinguiſhed by their docility, their diſcipline, and their courage.

THE other inhabitants of Georgia are Tartars, Oſſi, and Armenians, called in the Georgian language Somakhi. Theſe laſt are found all over Georgia, ſometimes mixed with the natives, and ſometimes in villages of their own. They ſpeak among themſelves their own language, but all underſtand and can talk the Georgian. Their religion is partly the Armenian, and partly the Roman Catholic. They are the moſt oppreſſed of the inhabitants, but are ſtill diſtinguiſhed by that inſtinctive induſtry which every where characterizes the nation.

BESIDES theſe, there are in Georgia conſiderable numbers of Jews, called, in the language of the country, Uria.* Some have villages

* According to *Gaerber*, there are numbers of Jews ſcattered over the provinces of Shirvan and Dagheſtan; and he ſays, that they ſubſiſt principally by agriculture and raiſing cattle.

villages of their own, and others are mixed with the Georgian, Armenian, and Tartar inhabitants, but never with the Oſſi. They pay a ſmall tribute above that of the natives.

M. *Guldenſtaedt* was permitted to make ſome extracts from a manuſcript chronicle in the Georgian language, compiled by order of *Vachtang*, late prince of Georgia, from the archives preſerved in the monaſteries of Gelati, near Cutais, and of Zcheta, near Tifflis. This ſingular hiſtory ſtates that

"In the year of the world 1792, there dwelt in a fortreſs, on mount Ararat, a man, of the name of *Targamos*. He lived ſix hundred years, and was the father of eight ſons: 1. *Aos*, from whom are deſcended the Armenians. 2. *Kartelos*, from whom came the Kartuelta (Georgians). 3. *Baidos*, anceſtor of the people of Raanta (Shirvan). 4. *Moakan*, from whom are deſcended the Mokavnelta (people of Erivan). 5. *Lekas*, anceſtor of the Lecta (Leſguis). 6. *Eros*, father of the Migrella (Mingrelians). 7. *Kaukas*, of the Kaukaſianta (Caucaſians). And 8. *Egros*, father of the Imeretians and Caketians.

"Of theſe ſons the moſt diſtinguiſhed was *Kartelos*. He had four ſons, all of whom became *Mépé* (ſovereigns). 1. *Obſe-*

rokos,

cattle, very few of them being employed in trade. He adds, that they are a very ancient colony: their Rabbins pretend that their forefathers were driven from Jeruſalem into Media by the Muſul *Padiſhah*, or king of Niniveh.

rokos, who reigned over the country of Thaſiſkari, extending to the Black Sea (Imeretia and Mingrelia). 2. *Dſhavakhos*, who poſſeſſed the country of Parvanidkhon, as far as the Mtkuari (Kur) river. This ſeems to mean the diſtrict of Trianeti. 3. *Uplos*, king of the country from the river Aragui to the region of Thaſiſkari (the preſent province of Carduel). 4. *Charſarti*, who reigned over the country from Derbent to the Aragui.

" *Alexander Makedonaeli* (the Macedonian) came from Stioletti (the north) to Kartweli. At that time iniquity was at the higheſt pitch, and men committed uncleanneſs with their ſiſters, and even with cattle. *Alexander* came firſt before Chartis, and afterwards took ſucceſſively the cities of Odſrekal, Tſharochi, Upliſziche, a very great city, Sarkine, Samſhilde, Zcheta, Urbniſi, Zichedidi, Aſpaulani, inhabited by Jews, Ruſtawi, Daldoziche, Btkureſziche, and all the cities of Caket. He left garriſons in all theſe cities, and eſtabliſhed himſelf at Zcheta, from whence he marched to Naſtakiſi, on the river Kſani. In Sarkinetti all perſons above 15 years of age were put to death.

" From the building of Rome, which happened 3233 years after *Adam*, to the days of *Merian*, there reigned in Georgia twenty-two *Mépés*, or ſovereigns (whoſe names are mentioned in the chronicle); and in the reign of *Merian*, in the year 338 after Chriſt, the female ſaint, *Nino*, together with the holy ſiſter, *Sidonia*, and the holy man, *Abrata*, arrived in this country, and eſtabliſhed

eſtabliſhed the Chriſtian religion."—After this follows a long catalogue of the ſovereigns of Georgia, brought down to the preſent time; but the foregoing extract will probably be ſufficient to ſatisfy the reader's curioſity.

THE capital of Imeretia, and place of reſidence of prince *David*, is Cutais. The remains of its cathedral ſeem to prove that it was once a conſiderable town, but at preſent it ſcarcely deſerves the name of a village. *Solomon*, father of the preſent prince, very wiſely ordered the walls and the citadel to be deſtroyed, obſerving, that the rocks of Caucaſus were the only fortifications which were capable of being defended by an undiſciplined army of ſix thouſand men, unprovided with artillery.

THE inhabitants of Imeretia, eſtimated at about twenty thouſand families, are not collected into towns or villages, but ſcattered over the country in ſmall hamlets. They are leſs mixed with foreigners, and handſomer than the other Georgians. They are likewiſe bolder, and more induſtrious: they ſend yearly conſiderable quantities of wine to the neighbouring parts of Georgia, in leathern bags, carried by horſes: but they are without manufactures, very poor and miſerable, and cruelly oppreſſed by their vexatious landlords.

THE ordinary revenues of Imeretia, like thoſe of Georgia, ariſe from a contribution of the peaſants in wine, grain, and cattle,

tle, and from the tribute of the neighbouring princes. Among the extraordinary ſources of revenue, confiſcations have a conſiderable ſhare; but as all this is by no means ſufficient for the ſubſiſtence of the prince, he uſually travels from houſe to houſe, living on his vaſſals, and never changing his quarters till he has conſumed every thing eatable. It will of courſe be underſtood, that the court of Imeretia is not remarkable for ſplendour, nor the prince's table very ſumptuouſly ſerved. His uſual fare conſiſts of *gom* (a ſpecies of millet, ground, and boiled into a paſte) a piece of roaſted meat, and ſome preſſed caviar; theſe he eats with his fingers; forks and ſpoons being unknown in Imeretia. At table he is frequently employed in judging cauſes, which he decides at his diſcretion, there being no law in his dominions but his own will.* His new ordinances are publiſhed to the people on Fridays, which are the market days, by a crier, who gets up into a tree, and from thence iſſues the proclamation.

The Imeretians are of the Greek religion. Their Catholicos, or patriarch, is generally of the royal family, and can ſeldom read

* Judicial combats are in uſe in Imeretia and Mingrelia as well as in the reſt of Georgia; but they are confined to the nobles. The trial by water ordeal is likewiſe ſometimes practiſed: but in civil caſes the Mingrelians have adopted a very rational kind of ſubſtitute for the common courts of juſtice. Each party chuſes a judge, and the two judges chuſe one ſpeaker. To him the plaintiff expoſes his pretenſions, and then retires. The ſpeaker then calls for the defendant, to whom he communicates the claim of his adverſary, and receives his anſwer. When the two parties have nothing more to ſay, the two judges give their deciſion.

read or write; and the inferior clergy are not better inſtructed. Their churches are wretched buildings, ſcarcely to be diſtinguiſhed from common cottages, but from a paper croſs over the principal door, and ſome paintings of the Virgin and the ſaints.

The Dadian, or prince of Mingrelia and Guriel, though poſſeſſed of a country far more conſiderable than Imeretia, is tributary to prince *David*, who is, therefore, a very formidable neighbour to the Turks of Achalziché. He is, however, very much fettered in his operations by the diſobedience of his numerous barons, who, like thoſe of Georgia and Mingrelia, have power of life and death over their vaſſals.

SPECIMEN

OF THE

CAUCASIAN LANGUAGES.

ABKHAS LANGUAGE.

	Altikeſek Dialect.	*Cuban Dialect.*
God	Antſha	Antſha
Father	Oorak	Yaba
Mother	Anſhohk	Yan
Son	Spau	Ippa
Daughter	Efa	Efa
Brother	Aſhey	Chee
Siſter	Ahkſhey	Khſha
Huſband	Skodza	Lkhadza
Wife	Stevſva	Pkhoos
Girl	Hyſba	Pkhooſpa
Boy	Spau	Arps
Child	Sitſkhoon	Tſhkoo-oon
Man	Goo	Agoo
People	Keet	Keet
Head	Yekka	Aka
Face	Eetfuymuyce	Etfuymuyce
Noſe	Pintſa	Pintſa
Eye	La	Oolla
Ear	Loomba	Limha
Forehead	Kapehk	Oolla
Hair	Leebray	Ijakay
Mouth	Eetcha	Etcha

Teeth

ABKHAS LANGUAGE.

	Altikeſek Dialect.	*Cuban Dialect.*
Teeth	Peets	Peets
Tongue	Eeps	Ibs
Beard	Jaikay	Ijakay
Neck	Yookda	Akda
Shoulder	Eeſhghvaka	Eeſhghva
Hand	Innappay	Impay
Fingers	Matſha	Maſhkhaba
Nails	Napkhay	Mamkhimnſa
Foot	Jappay	Shappay
Knee	Jamkhadedeerka . . .	Keeka
Skin	Eetſha	Itſhayiſh
Fleſh	Jee	Jee
Bone	Bogo	Chont
Blood	Sha	Sha
Heart	Goo	Goo
Milk	Khſhay	Khſay
Sleep	Chkha	Deetcha
Love	Bjeddelgooee	
Pain	Eeſaſhkee	Aſgheehkvee
Life	Eehkee	Debgaoo
Death	Deeſhee	Deeſhta
Cold	Tkhta	Ehkta
Sun	Marah	Marah
Moon	Muys, Mazia	Mezzeh
Star	Aets, Bagooa	Yaſs
Rain	Okvee	Kooah
Lightning	Attſey	Eematſoozvaee
Snow	Zeh	Zeh
Ice	Ttſaſheh	Ttſaſh
Day	Meeſtcheh	Meeſh
Night	Bakah, Bakla	Bak
Evening	Koolpezy	

Summer

ABKHAS LANGUAGE.

	Altikeſek Dialect.	*Cuban Dialect.*
Summer	Pkhneh	Apkh
Spring	Hapneh	Apna
Autumn	Bjayga	Atſneh
Winter	Gheen	Gheen
Year	Sheekoo, Skooſkeek .	Skzeek
Earth	Atoola, Ttſoola . . .	Toola
Water	Dzeh, Seerreh . . .	Agoo
River	Zeddoo	Dzeddoo
Sand	Pſhahka	Pſhahka
Clay	Khantſy	Nooſh
Mountain	Booko, Doo . . .	Boohk
Fire	Mtſeh, Meetſa . . .	Meetſa
Heat	Pkha	Pkhaoo
Stone	Hak	Haook
Gold	Pkheh	Pkhee
Silver	Reeſna	Reeſna
Salt	Jeeka	Jeeka
Graſs	Ttſooa	Pſha
Tree	Ttſlah	Ttſlah

CIRCASSIAN OF THE CABARDAS.

God . . .	Tka, T-ha
Heaven . . .	Voo afay
Father . . .	Yada
Mother . .	Yana, Sana
Son . . .	Ko, Kookva
Daughter . .	Pkhoo
Brother . .	Stchay, Stchee
Sifter . . .	Cheepkhoo, Choopkh
Hufband . .	Tlay, Tlyee
Wife . . .	Fees, Eefyiz
Girl . . .	Hazebs, Pkhegebs
Boy . . .	Shaya, Chvalay
Child . . .	Zſhadla, Goo
Man . . .	Tſoog
People . .	Jeelay, Kookhſhel, Tſoogkher
Head . . .	Tſh-ha
Face . . .	Nap, Napa
Nofe . . .	Pay, Pa, Ja
Noſtril . .	Pahk, P-ha
Eye . . .	Nay, Nejay
Eye-brows .	Nabtſa
Eye-laſhes .	Nekkepkh, Nejgoots
Ear . . .	T-hakooma
Forehead . .	Naſha
Hair . .	Sh-hats, Tſhkhaats
Cheeks . .	Takiaja, Takiaghay
Mouth . .	Jay, Dja
Throat . .	Tamak
Teeth . .	Dzay, Dza
Tongue . .	Bzaygoo, Bzek
Beard . .	Jakay
Neck . .	Pſhay
Shoulder . .	Damaſha
Elbow . .	Zuytkha, Afarakka

Hand

CIRCASSIAN OF THE CABARDAS.

Hand	Ah
Fingers	Abkhuombay
Nails	Abjana
Belly	Nuyba, Negbay
Back	Cheefay, Chib
Foot	T-h-le, Skhlako
Knee	T-h-lagajay, Tlagoja, Tlegvadjay
Skin	Fa
Fleſh	Lay, L-lay
Bone	Koobj-ha
Blood	T-hlay, Lay
Heart	Goo
Milk	Shay, Shchay
Hearing	Zekhekheen
Sight	Lagoon, Soſliaoo
Taſte	Afaoofa, Aiapf
Smelling	Immerpchanſh, Sſo-oo
Feeling	Teyabomupchitch, Sloteray
Voice	Mak
Name	Eetſa
Cry	Gooamak, mak
Noiſe	Pſmak, Kooa
Clamour	Khadaga, Pahka
Word	Jeezo-eo, Jjeepanner
Sleep	Jeay, Gheay, Jeateoo
Love	Chaſſa, Aitluiagoo
Pain	Ooz, Maooz
Toil	Kooghyakhan, Gooch
Work	Loja, Ohkwichen
Force	Gocha, Gvadj
Power	Dzlek, Gooacha
Authority	Pſheego, Khveet
Marriage	Neekahk, Gooſhaa
Life	Pſo-oogo

Stature

CIRCASSIAN OF THE CABARDAS.

Stature	Khekhon, Dſhekhon
Spirit	Bahkkha, Poofs
Death	Khkhada, Tlen
Cold	Shahay, Chyah
Circle	Koorahay
Globe	Tope, Khorlay
Sun	Digga, Dweega, Ddaga
Moon	Maza, Mazay
Star	Bago, Bagwo, Yachah
Ray	Nehk, Deegapaayez
Wind	Gjee
Whirlwind	Jeebzag, Wojuykooee
Storm	Joobahay
Rain	Ooaſhkh, Ooehkſh, Bohejkh
Hail	Ooafa, Bwoohof
Lightning	Khobſkay, Kopk
Snow	Wafs, Wefs, Bwooefs
Ice	Mwil, Mel, Meel
Day	Atchnoo, Mahko, Makhooa
Night	Jet, Gjegſh
Morning	Nakhooſh, Pſhadeechas
Evening	Pſheghaſhga, Pſhabbay
Summer	Gamakva, Gammakho, Eetleſkol
Spring	Gatkh
Autumn	Zeenay
Winter	Jeemakva
Year	Eetlias
Time	Yoogoh, Paafley
Earth	Ch, Chwee
Water	Sirray
Sea	Khaoo
River	Pſookho, Pſooſhkvo
Waves	Pewer, Toolkoon
Sand	Pſhahko, Pſhahkooa Pſhahkaoo

Clay

CIRCASSIAN OF THE CABARDAS.

Clay	Yatta
Duſt	Sava, Sappa
Dirt	Yatta
Mountain	Kooſhkha, Bghee
Coaſt	Oofa, Nuyghay
Hill	Aſhkha, Tloolghay
Valley	Tchlaſhka, Kooa
Air	Obſhook
Vapour	Antkhoplſhkaſhoo, Bakha
Fire	Maffa, Maafa
Heat	Jegoopl, Khoolba, Khvaba
Depth	Koo, Eekooag
Height	Khlaghy, Aootlejag
Breadth	Boohk, Eeboogag
Length	Kehkag, Eekehkahk
Hole	Gooana, Wana
Pit	Maſha, Maſhay
Ditch	Cheetoga, Tuycha
Stone	Muyvoa, Muyvwy
Gold	Duyſhay, Deeſhah
Silver	Djeen, Duyjeen
Salt	Shoog, Shoogoog, Choog
Miracle	Chagho
Foreſt	Mez, Miez
Graſs	Oots, Oods
Tree	Jeeg, Pkha
Pole	Bjohk, Pjohg
Verdure	Oots, Shkhondahcha

OSETIAN

OSETIAN LANGUAGE.

	Dialect of Oſeti.	*Dialect of Dugor.*
God	Tſa-oo	Khoo-tſa-oo
Heaven	Arv	Arv
Father	Feed	Feeday
Mother	Emmad, Mad . .	Madai
Son	Feert, Lapoo . . .	Foort
Daughter	Kyſgui . . .	Kyſgui
Brother	Arvadey, Ervod . . .	Arvod
Siſter	Kho, Ekhoo . . .	Khorra
Huſband	Moee, Emmoee . .	Moeenay
Wife	Oos . . .	Oaſſa
Girl	Kyſgay, Ekhootak . .	Kyſgay
Boy	Lapoo . . .	Lokkon
Child	Sevellom, Lapoo . .	Bidjiaoo
Man	Leg, Lahk . . .	Leg
People	Adamta	Adamta
Head	Zer, Eſſar . . .	Zer
Face	Etchaſkom, Tſeſkom . .	Etchaſkom
Noſe	Findj, Fens . . .	Finds
Noſtril	Thinzakhonkhetty . .	Efinjykhoonk
Eye	Tſvettay, Cheſt, Chaſht .	Tſeſtay
Eye-brow	Tſeſtaythaltay, Erfeet . .	Erfeet
Eye-laſhes	Khaltay, Erkta . . .	
Ear	Khoos, Oos, Koos . .	Gos
Forehead	Yennihk, Nihk, Ennahk .	Ternihk
Hair	Dzeekoo, Zibkoo, Eſſarkhoon	Djeckko
Cheeks	Rooſtay, Evadoohkta . .	Rooſtay
Mouth	Tſoog, Zuyhk, Tſhuyhk .	Tſoog
Throat	Cure	Ekkoor
Teeth	Dandak	Dendak
Tongue	Afzagkay, Vzag, Abzag .	Afzaghay
Beard	Reehky, Botſoo, Bodjo .	Rehkay
Neck	Aftſeg, Efchak . . .	Aftſeg

Shoulder

OSETIAN LANGUAGE

	Oſeti.	*Dugor.*
Shoulder	Tſong, Evchak	Tſong
Elbow	Rambwin, Orak	
Hand	Kohk, Koohk	Koohk
Fingers	Koohkalhk, Koohktay, Nahkta	Angoolſay
Nails	Naehk, Nihktay, Yalg	Naehk
Belly	Goobynn	
Back	Feſſontay, Eſkaldan	
Foot	Kahk	Kahk
Knee	Oorag, Orak	Waragay
Skin	Tſarn, Srak, Cardj	Tſarn
Fleſh	Fid, Thid	Fid
Bone	Aſteg, Eeſtahk	Aſteg
Blood	Artendy, Toog	Too-oog
Heart	Zarda	Serd, Serdey
Milk	Ahkſuyr, Ihkſuyr	Ahkſheer
Hearing	Kooſen, Fekkooſta	
Sight	Tſyunen, Ooney	
Taſte	Adgheen	
Smelling	Smag, Shmak	
Feeling	Anbaren, Archagſta	
Voice	Kalas, Djeerd	
Name	Nom	
Cry	Ekkar, Keery	
Noiſe	Calebah	
Clamour	Kaoon	
Word	Djeerd, Zuyrd	
Sleep	Khoozeg, Khoos	Khooſſek
Love	Warayen, Barjey	
Pain	Ruynkeen Reece	Rooh
Toil	Keyamat, Narv	
Work	Kiooſt, Koottak	
Force	Tuyhk, Ezeer	

Power

OSETIAN LANGUAGE.

	Oſeti.	*Dugor.*
Power	Tkheen, Teekkeen	
Authority	Ebboon, Khorſag	
Marriage	Keenzavſeg, Keengiakzav	
Life	Tſernebon, Gas	Tſerroon
Stature	Rez, Sevſardee	
Spirit	Smag, Shmak	
Death	Malat, Mard	Molluyn, Mard
Cold	Bazal, Eehkan	Ekhon
Circle	Khahk, Tymbull	
Globe	Tuynbuyn	
Sun	Khoor	Khor
Moon	Meyee, Ma-yee	Ma-yeh
Star	Stalat, Stella, Staleh	Stalooteh
Ray	Khooreten, Khoort	
Wind	Duymee, Bahad	
Whirl-wind	Duymghy, Teembal	
Storm	Abzyoorybwoonty, Bodkanny	
Rain	Bar, Wahran	Kabda
Hail	Eehk	
Lightning	Bacheelaekar, Perſta, Arbateef	Artey
Snow	Meed	Meddy
Ice	Eehk, Yeehk	Yehk
Day	Bon	Bon
Night	Ahkfaf, Ahkfev	Ahkfava
Morning	Raheeſo, Raheeſoon	
Evening	Eezar, Zer, Zar	
Summer	Serd, Faſſek	Sardey
Spring	Walzak	Waldzak
Autumn	Aragfaſſek	Ragfaſſek
Winter	Zoomok	Zoomak
Year	Afadjoo, Az, Ans, Yafadſh	Ans
Time	Ragooo	
Earth	Zahk, Cheegheet	Cheegheet

OSETIAN LANGUAGE.

	Oſeti.	*Dugor.*
Water	Don	Don
Sea	Foord	
River	Don	Don
Waves	Farſalak	
Sand	Amees	Ajmieſſa
Clay	Keer, Cheef	Cheegheet
Duſt	Ruyk, Ruyg	
Dirt	Tſuyf, Cheef	
Mountain	Khohk	Khong
Coaſt	Buyl, Donabuyl	
Hill	Tuypuyr, Arak	
Valley	Thetten-beſtey, Ardoos	
Air	Roohks	
Vapour	Tef, Tabd	
Fire	Art, Zuyng	Djeeng
Heat	Tſahkar, Sinkytapar	Antef
Depth	Arf	
Height	Ooleyaoo, Arzond	
Breadth	Theten, Korg	
Length	Darhk	
Hole	Khonka, Khoonk	
Pit	Oovaruym, Djeek	
Ditch	Ooverm, Darkhahkt	
Stone	Door	Attoor, Dor
Gold	Suyzgary, Soohkzerreen	Zoohkzareeny
Silver	Abzyſs, Abzyſt	Agooyeſta, Ajoſheſta
Salt	Sahk, Chahk	Tſankheh
Miracle	Deeſag	
Foreſt	Kad	
Graſs	Kuyrdey, Khos	Khoaſſa
Tree	Ballas, Pallas, Soog	Balahaſſey, Jog
Pole	Meehk, Seertmeehk	
Verdure	Tſahk, Kardakhos	

LANGUAGE OF THE KISTI.

	Dialect of Tchetchens.	*Dialect of the Ingouſhi.*
God	D-yaly	D-yala
Heaven	Stuygley	Seeghelich
Father	Da	Da
Mother	Naana	Nana
Son	Ya	Ya
Daughter	Yohay	Yoogheek
Brother	Vaſhay, Vooaſha	Vaſha
Siſter	Eſhau, Gheſha	Eſha
Huſband	Maar, Kuanahk	Maar
Wife	Eeſtyoo, Sknellyn	Zyelk, Syee
Girl	Yohay, Yoau	Yoogheek
Boy	Bayar	Bayiree
Child	Beeyer, Bayar	Beeyer
Man	Steg	Stag, Sek
People	Naahk, Dookanahk	Naahk
Head	Korto, Kartay	Kortay, Kwartay
Face	Yookhay, Yohk	Yoohkmerinn
Noſe	Maray	Meerha, Merj
Noſtril	Maray-oorgeſh	Mertchoorgeeſh
Eye	Baireek, Bareek	Berg, Pairg
Eye-brow	Satſgameſh	Teggeelam
Eye-laſh	Barghen-neegheen	Bergentchooiſh
Ear	Lerrik	Lerk
Forehead	Hajay, Khiaeezay	Hadjay, Kheejay
Hair	Kajoreſh, Chooa	Beſhkenniſh, Koodj
Cheeks	Beſny	Beckelnghill
Mouth	Daghay, Baghay	Yeeſt, Bagga
Throat	Lyak	Kyarmuyky
Teeth	Tſerghyſh, Tſerreſh	Tſerghyt
Tongue	Mot, Moot	Mottay
Beard	Maj, Miaj, Miav	Mekkaſh, Chingh
Neck	Bartaday, Yany	Faart, Ferto

Shoulder

LANGUAGE OF THE KISTI.

	Dialect of Tchetchens.	*Dialect of the Ingouſhi.*
Shoulder	Pkhanaret	Bailam
Elbow	Gwaala	Gwalla
Hand	Kooyk, Kooky	Koolg, Koolkoo
Fingers	Paleek, Telgeſh	Palk, Pelgeeſh
Nails	Maray, Maagaren	Maray, Merghin
Belly	Gahay	Gueeky, Bueeky
Back	Bookg	Booko
Foot	Kohk, Kok	Kog
Knee	Gooala	Gooa, Varoo
Skin	Kaka, Tſhkoora	Kaka, Tſooalka
Fleſh	Gheeſhik, Beeleekly	Deehlk
Bone	Daahkket, Deeyahk	Tehkk
Blood	T-tſee, Tſee	T-tſee
Heart	Dook	Dog
Milk	Shyrrey, Shoorey	Shyrrey, Shooro
Hearing	Khazar	Kheddees
Sight	Deher	Gooſſuan
Taſte	Leeair	Merſeenday
Smelling	Kh-haajoo	Merdj
Feeling	Laatſer	Kuydeedeas
Voice	Eeſh	Tſaga
Name	Deen	Tſey
Cry	Anekkeen	Garee
Noiſe	Sellay	Gargahts-tſoo
Clamour	Bonkheelen	Belkkery, Deermas
Word	Dooſh	Dooeſh
Sleep	Gan	Naap, Bajee
Love	Veeezay, Kooezay	Bedzetſuan
Pain	Oon	Mogats, Mogots
Toil	Doo-ookher	Kadakhoonzoo
Work	Boolhk	Booelhk
Force	Neetſkey	Neets

Power

LANGUAGE OF THE KISTI.

	Dialect of Tchetchens.	*Dialect of the Ingouſhi.*
Power	Dookatſaagoon .	Nad, Nats
Authority	Makokheelar . .	Seenatſa
Marriage	Makhar-beeliar .	Nooſkoldarembaſo
Life	Kkhan . .	Dentſek, Betaloveh
Stature	Lakadaalar, Lakeedaar .	Kh-khah
Spirit	Eſeh, Sſay . .	Eh
Death	Balar . . .	Belleen, Layghee
Cold	Sheeyeleen . .	Sheely, Shel
Circle	Gooe . .	Goohoo
Globe	Goorghendeh . .	Goo-orghee
Sun	Malyk . .	Malyk
Moon	Booſh . . .	Bute, Booto
Star	Syed, Seeyeddeh .	Zetta, Zuta
Ray	Tkhahk . .	Merkhendenerj
Wind	Mohk . .	Moohk
Whirlwind	Yahatchoony . .	Foo-o
Storm	Oureſhtekeen . .	Eeatcheegheh
Rain	Dogoo, Dougoo, Dagoo .	Dohoh
Hail	Kwaroo . .	Shwyſheeheh
Lightning	Steeglyaikey, Nooryſtegan	Tazehgo, Dekooka
Snow	Looa . .	La, Loho
Ice	Kheelen . .	Sha, Shebelek
Day	Deeyeeny, Deeyenehk .	Den, Deh
Night	Booſſoo . .	Boozee, Buyta, Booeeſſay
Morning	Yarroo, Oorioo . .	Soorey
Evening	Sarrahk, Sarehk .	Seyeery
Summer	Baſtee . . .	Baſtee, Shu
Spring		Goora
Autumn		Ahkk
Winter		Aee
Year	Shooa . .	Tſaſhoo, Tiaſhwoh
Time	Laan . . .	Tagandehkeendeday
Earth	Lettehk, Latta . .	Liate, Lette

LANGUAGE OF THE KISTI.

	Dialect of Tchetchens.	*Dialect of the Ingouſhi.*
Water	Khee	Khiee
Sea	Khort	Foort
River	Malar	Dokankhee, Khiee
Waves	Toolgoonet	Khieeſtedete
Sand	Goom	Teſh, Goom
Clay	Khat	Tapoor, Ker
Duſt	Chen	Doma
Dirt	Keeleeyet	Khottey
Mountain	Lam	Lamartch, Beerd
Coaſt	Eeyet	Shoo-oo
Hill	Eerakhooa	Bartſay
Valley	Bieeroo	Khozleroo
Air	Lekkeeyeh	Mogoſhyee
Vapour	Koor	Egog
Fire	Tſeeyeh	T-tſeh, Tſuy
Heat	Yahookhen	Taoo, Yawehkey
Depth	Kargoon	Kargo
Height	Tkyeehk	Liakkay-khallay
Breadth	Latteh	Shoogra
Length	Dehehken	Deahkay
Hole	Ooreek	Yoorka
Pit	Tkhag	Lerma
Ditch	Ahk-ker	Booroog
Stone	Toolak	Kera
Gold	Betyee	Detaoo, Dehtoo
Silver	Detee	Detaoo, Detoo
Salt	Tookhee	Toohk
Miracle	Tamatabar	Tameeuyt
Foreſt	Khioon	Khioon
Graſs	Boots	Boots, Yol
Tree	Khen	Kheh, Datcheek
Pole	Khaakoo	Doohkk
Verdure	Sengheleen	Seniee

LESGUIS LANGUAGE.

Dialects of	*Antſhoug,*	*Dſhar,*	*Chunſagh,*	*Dido.*
God	Bedſhet	Bedſhet	Bedjet	Bedſhet
Heaven	Zob	Zob	Zob	Zoub
Father	Dayday	Dayday	Daddy	Obeeo
Mother	Ebbel, Evel	Evel	Ebbel	Enneeyoo
Son	Timmeer	Khimmeer	Timmeer	Takvee-ooſ-hee, Ooſhee
Daughter	Yaz	Yas	Yaz	Kid
Brother	Yats	Yats	Vaas	Gloocheſſeeo
Siſter	Heeats	Heeats	Yas	Akkiyeſſio
Huſband	Bikhintchy	Jennelaoochee	Bikkhichy	Tkeddioo
Wife	Choojo	Jennelaoochaba	Choojoo	Dya, Broo
Girl	Yaſſy	Yaſſy	Yaſſy	Kidd
Boy	Ooaſſa	Ooaſſa	Vaas	Ooſhy
Child	Teemeer	Khimmeer	Timmeer	Takveeooſhee
Man	Bahartſh	Bahartſhy	Bahartſhy	Checkvy
People	Emmeraoodjy	Jammahad	Oſh, Adamal	Oſh, Adam
Head	Betterr	Bekkerr	Betterr	Tkeen
Face	Berkbal	Berkbal	Berkbal	
Noſe	Khoomoohg	Mooſhooſh	Khomak	Malee
Noſtril		Kallee		
Eye	Beayerr	Beayerr, Bear	Beayerr	Ozioorabbee
Eye-brow	Kroontfrool	Kroontfrool		
Eye-laſhes	Berzoolas	Berzoolas	Berzoolas	
Ear	Inn	Ayinn	Aenn	Ahayaby
Forehead	Nodoh	Noodoh	Nodo	Tlokva
Hair	Zab	Ras	Zab	Kody
Cheeks	Khoomeer	Khoomeer	Khoomeer	
Mouth	Kaal, Kyal	Kaal	Kaal	Hakoo
Throat	Seckair	Seckair	Sekkair	
Teeth	Zeeby	Zeeby	Tſaby, Tſavy	Keetſoo
Tongue	Ma-ots	Ma-ots	Ma-ots	Mets
Beard	Ma-ej	Ma-ej	Ma-ej	Meſhholga
Neck	Gooboor	Gaboor	Gaboor	Mitſh
Shoulder	Boohoon	Getſh	Geſh	Hero
Elbow	Kayſhay		Kayſhay	
Hand	Kooer, Kver	Kver	Kver	Retla

LESGUIS LANGUAGE.

Dialects of Antſhoug,		*Dſhar,*	*Chunſagh,*	*Dido.*
Fingers	Nats . .	Gheeleeſh .	Gheeleeſh, Keeſhal	Baſheebee
Nails	Maat . .	Maahk .	Matl . .	Motlooghy
Belly	Chehk .	Chehk .	Chehk .	
Back	Moohk .	Moohk .	Moohk .	
Foot	Pog .	Pog . .	Pog . .	Roree
Knee	Nakoo .	Googa .	Nakoo .	Eknokoo
Skin	Khegg .	Kegg .	Tſoko . .	Beek
Fleſh	Han . .	Han . .	Han . .	Retl
Bone	Ratla . .	Recka .	Radla .	Tlooſa
Blood	Bee . .	Bee . .	Bee . .	A.
Heart	Rak . .	Rak .	Rak . .	Roko
Milk	Rahk . .	Rahk .	Rahk . .	Ghay
Hearing		Riabla .		
Sight		Beekhoola .		
Taſte		Konahla .		
Smelling		Miahkcholla		
Feeling		Kheella .		
Voice		Kharatl .		
Name		Tſarſheep .		
Cry		Kharatell .		
Noiſe		Debl . .		
Clamour		Eddoola .		
Word		Rayee .		
Sleep	Matlee	Matlo . .	Matlo .	
Love		Otlooloh .		
Pain		Oontee .		
Toil		Zahkmat .		
Work		Khialtee .		
Force		Koobat .		
Power		Bojee-booghy		
Authority		Seev-khaldee-doohk-ooghoo		
Marriage		Makkiareeton		
Life		Khleekhoog-heeſh		
Stature		Kliuana .		

Death

LESGUIS LANGUAGE.

Dialects of Antſhoug,		*Dſhar,*	*Chunſagh,*	*Dido.*
Death		Khana .		Haratch
Cold	Rohee .	Khooatchala	Rohee . .	Rohee
Circle		Akeever .		
Globe		Goorgheenaoo		
Sun	Baak .	Baak . .	Baak .	Book
Moon	Mo-ots, Motſh	Mo-ots .	Mo-ots .	Bootſee
Star	Tſoah .	Tſavee .	Tſoah .	Tſah
Ray		Bab, Bakoon		
Wind		Khooree .		
Whirlwind		Khiooree .		
Storm		Zob-abargoon		
Rain	Tſad .	Tſaat .	Tſad .	Kemma
Hail		Goro .		
Lightning	Pree . .	Pree, Peerree	Peer .	Maktl
Snow	Azoo . .	Azo . .	Arzoo .	Eeſſee
Ice	Riee . .	Tſooer, Tſer	Tſooer .	Berroo
Day	Ko . .	Ko . .	Djaka .	Djekkool
Night	Zoordo .	Khaſſey .	Zoordo .	Gheedod
Morning		Radaleeſa .		
Evening		Bakkareeta .		
Summer	Reeyee .	Reedal, Yooer-my	Reedal .	Semmeetl
Spring	Eehktee .	Eehktee .	Okhoſſa .	Atohk
Autumn	Khazeel .	Khazeel .	Khazab .	Imkho
Winter	Tyilleen .	Tyilleen .	Khazel .	Etlermo
Year	Zozo . .	Zozo . .	Taggett .	Tlebby
Time		Reehkboochoo		
Earth, Land	Ratl . .	Riatl . .	Ratl .	Cheddo
Water	Gtleem .	Khleem .	Gtleem .	Gtlee
Sea		Rahkiad .		
River	Or . .	Or, Khiar .	Khor .	Eggoo
Waves		Bagaroola .		
Sand		Khoom .		
Clay	Chabbar .	Khiaſh, Chab-bar	Chabbar .	Cheddo
Duſt		Khioor .		
Dirt		Khiaſh . .		

LESGUIS LANGUAGE.

Dialects of	*Antſhoug,*	*Dſhar,*	*Chunſagh,*	*Dido.*
Mountain	Mayerr .	Mayerr .	Tlooroo .	Tillad
Coaſt		Rayall .		
Hill		Mayerr .		
Valley		Kauley .		
Air		Koo-o .		
Vapour		Kooee . .		
Fire	Tſah .	Tſyah .	Tſah . .	Tſee
Heat	Khentee .	Kheenkhloo .	Khentee .	Khentee
Depth			Gvoarreeda .	
Height			Reechadaa .	
Breadth			Evva .	
Length			Khalagvada .	
Hole			Karat .	
Pit			Bakka .	
Ditch			Tattaool .	
Stone	Teb . .	Khetſoh . .	Eetſo .	Gool
Gold	Mezet .	Mezed .	Mezet .	Ookroo
Silver	Arats .	Arats .	Arats .	Meetſkheer
Salt	Tſam .	Tſam .	Tſyan .	Tſeeyo
Miracle			Tamata .	
Foreſt			Tſool .	
Graſs			Tkherr .	
Tree			Tſogooet .	
Pole			Kazeek .	
Verdure			Yoorcheena-boogoo	

GEORGIAN

GEORGIAN LANGUAGE.

	Carduel Dialect.	*Imeretian.*	*Suaneti Dialect.*
God	Gmerty	Horomti	Gherbet
Heaven	Tſah	Tſaſh	Tſah
Father	Mamma	Mooma	Moo
Mother	Dedda	Deeda	Dee
Son	Shyilly	Skooa	Yezag
Daughter	Kaly	Ozoory	Zoonak
Brother	Tſmah	Djeema	Moohkbay
Siſter	Da	Datchkym	Datchoor
Huſband	Kmary	Komodjy	Chaſh
Wife	Tſoly	Cheely	Aikhoo
Girl	Kally	Ozoory	Soorag
Boy	Bidjaoo	Bidjaoo	Tſhkynta
Child	Kmatſvilly, Tſvilly, Krmah	Boſhy	Bobſh
Man	Kadtſy	Kodſhy	Maray
People	Khalkhee, Erny, Catſuy	Margalee	Khvacemaray
Head	Tavee, Kavee	Doodee	Tkhoom
Face	Peeraſſa, Sakhay, Peeris-ſakhay	Peejeeſhee Tchkhindee	Yepkhna
Noſe	Tſkhveery		
Noſtril	Neſto, Neſtvy		
Eye	Twàly, Tvaly	Toly	Tay
Eyebrow	Tſarby		
Eyelaſhes	Khaltay, Erkta		
Ear	Koory	Oodjy	Shdeem
Forehead	Shoobly	Kooa	Neekba
Hair	Tma	Toma	Patoo
Cheeks	Loka, Koba		
Mouth	Peeree	Pidjee	Peel
Throat	Kharkhanto, Tkelly		
Teeth	Kbeely, Gbeely	Keebeery	Shdik
Tongue	Aina	Neena	Nin
Beard	Tſwerry, Tſverry	Preemooly	Waray
Neck	Kiſſerry, Kaily	Kiſſerry	Kinſhkh
Shoulder	Pkary, Mkhary	Khoodjy	Mekher
Elbow	Dakvy, Tſkrtah		

Hand

GEORGIAN LANGUAGE.

	Carduel Dialect.	*Imeretian.*	*Suaneti Dialect.*
Hand	Kehelly, Khelly	Kheh	Shee
Fingers	Teetee, Teetebbee, Titnee	Keetee	Pkhooyay
Nails	Fchinly, Pehkhelly, Prchkheelebby	Byrtekha	Tſkhah
Belly	Mootſelly		
Back	Zoorghy		
Foot	Fayghee, Paykhee, Pekky	Koochkhy	Cheeſhkh
Knee	Mookly, Moohkly	Boorgooly	Gweyee
Skin	Tkhavee	Tkhebby	Kan
Fleſh	Khortſy, Kartſy	Khortſy	Yekhoo
Bone	Tſwally, Tſzvally	Tſwally	Tjeego
Blood	Seeſkhly	Seeſkhelly	Yemmeſk
Heart	Goolee	Gooree	Goo
Milk	Rtſeh, Rdzay	Bjah	Eerdjeh
Hearing	Gogonebba, Saſmenelee		
Sight	Kebvelaba, Kedva		
Taſte	Ghemovneba, Ghemo		
Smelling	Knoſſa, Knoſeba		
Feeling	Shehkeba, Gankheelba, Goorzeenova		
Voice	Khmah		
Name	Sakhely		
Cry	Kveereely, Dſahkely		
Noiſe	Kakanee, Grgveenba, Tchkoobee		
Clamour	Teereleegodeva, Tkebba		
Word	Saubaree, Seetkhva		
Sleep	Dzeely, Seeſmaree	Looree	Looree
Love	Seekvarooly, Ookvar	Worts	
Pain	Tkeeveely, Salmoba		
Toil	Gartcheelova, Shroma, Sardjelee		
Work	Mooſhakova, Mooſhaova		
Force	Tſzalee, Gonay		
Power	Dzalee, Goneh		
Authority	Cheelova, Chedleba, Khelmſteepaiba		
Marriage	Shayooglebba, Kortſeeneba		
Life	Tſuytſotſhkhley, Tſkhovraba		
Stature	Taneeſegzdeelova, Tanee, Agzda, Hazda		

Spirit

GEORGIAN LANGUAGE.

	Carduel Dialect.	*Imeretian.*	*Suaneti Dialect.*
Spirit	Soolee		
Death	Sikvdeela, Stſchoolee		
Cold	Tſeetſyeh, Seetſkheh, Seetſeeveh		
Circle	Mgoorgaly, Mergva-leatſre, Symgrgvleh		
Globe	Boorſhy, Mgoorbaly		
Sun	Mzeh	Bja	Meej
Moon	Mtwary, Mtvary	Toota	Mij
Star	Maſkulavy, Varſeelavy	Mooroots	Antkveſk
Ray	Shooſhee, Skeeevee, Sharavandee		
Wind	Nyahvee, Karee, Kwheeree		
Storm	Bookee, Brtſelgelba, Neeſlee		
Rain	Tſuyma, Tſveema	Cheema	Ootchga
Hail	Setkva		
Lightning	Elva, Elvareba	Valy	Elvaee
Snow	Tovlee	Terree	Moos
Ice	Kinnooly, Keenoobly	Eence	Kvarem
Day	Dgheh	Ga	Deſhdwee
Night	Gam, Gamey	Zerry	Leket
Morning	Deela		
Evening	Sagamo, Mtſookhry		
Summer	Zapkhooly, Tſelniee		
Spring	Gazapooly		
Autumn	Shamodgoma		
Winter	Zamtary		
Year	Ttſeleetſadee	Tſanamatſana	Sahee
Time	Dro, Jamee		
Earth	Meetſa	Deehka	Gheem
Water	Tſkaly, Tſkhaly	Ttſkary	Veets
Sea	Zgvebby, Zgva		
River	Bdeenary, Mdeenary		Gangalits
Waves	Ghelva, Ghelvany		
Sand	Khoomy, Kveeſha		
Clay	Teekhah, Talakhee		Gheem
Duſt	Mſtverry		

Dirt

GEORGIAN LANGUAGE.

	Carduel Dialect.	*Imeretian.*	*Suaneti Dialect.*
Dirt	Lapee, Talakhee		
Mountain	Keeldeh, Mtah	Keerdey	Kodj
Coaſt	Tſkleeſnapeery, Napeera, Plato		
Hill	Sevvee, Bortſvee		
Valley	Vakeh, Baree, Velly		
Ar aipour	Atchry, Hahery Ortkly, Ortkhly		
Fire	Tſetſkhlee	Datſhkh-ley	Hemmek
Heat	Nakvertſkhaly	Tbeela	
Depth	Seegrmey		
Height	Seemagley		
Breadth	Seeganyerry		
Length	Seegrtſeh, Seegſay		
Hole	Nakvrety		
Pit	Ormo		
Ditch	Ruby, Tkhrebly		
Stone	Kva	Kooa	Kva
Gold	Okro	Mokro	Oker
Silver	Bertſkhlee	Kvartch-kheely	Bertſkh-leh
Salt	Mareely	Joomy	Gheem
Miracle	Sakoorvely		
Foreſt	Tkeh, Tkheh, Tenkeh		
Graſs	Balakhee, Teeva		
Tree	Tkhertkey, Khay	Tkah	Tſkhekka
Pole	Palo, Margheely		
Verdure	Mtſvaneely, Tſvanveely		

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